



Jesuit Educational Quarterly

— JANUARY 1954 —

JESUIT COLLEGE PREPARATION

READING PROGRAM IN COLLEGE THEOLOGY

THE HIGH SCHOOL RETREAT

NATIONAL STATISTICS 1953-54

— Vol. XVI, No. 3 —

(FOR PRIVATE CIRCULATION)

Contributors

FATHER JOHN W. MAGAN, founder and director of the first retreat house for young men, Gonzaga Retreat House, urges wider use of the closed retreat and suggests the possibility of more retreat houses exclusively for young men.

FATHER THOMAS A. MURPHY, Student Counsellor at Fairfield College Preparatory School, suggests the use of modern promotional techniques in an effort to make the school retreat more effective.

FATHER WILLIAM J. MEHOK for the fifth consecutive year tabulates Jesuit college and high school enrollment and for the third time analyzes these facts in relation to previous years and with reference to current national trends in enrollment.

FATHER EDWARD S. STANTON, assistant professor of religion at the College of the Holy Cross, as a follow-up on an idea suggested at the College Religion Institute, reports remarkable success with a reading program in college theology.

FATHER JOHN F. SULLIVAN, Principal of the University of Detroit High School and then chairman of the Commission on Secondary Schools, summarizes progress made in a project following up the Jesuit high school graduate, specifically academic progress of graduates going on to Jesuit colleges.

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January 1954

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THE JESUIT EDUCATIONAL QUARTERLY, published in June, October, January, and March by the Jesuit Educational Association, represents the Jesuit secondary schools, colleges, seminaries, and universities of the United States, and those conducted by American Jesuits in foreign lands.

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ADDRESS COMMUNICATIONS TO THE EDITOR

49 EAST 84TH STREET

NEW YORK 28, N. Y.

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JESUIT EDUCATIONAL QUARTERLY

Standardized Tests Measure Jesuit College Preparation

JOHN F. SULLIVAN, S.J.¹

Careful checking of actual results against planned objectives is a necessary condition for success in any field of endeavor. By this means only can errors be corrected and a repetition of costly mistakes avoided. For this reason the automobile manufacturer subjects his latest car to exacting road tests, the surgeon insists on post-operative examination, and the football coach tries his prospective winning 'plays' in actual scrimmage.

This same principle has found expression in the pedagogical axiom which requires the instructor, who is to improve his technique and effectiveness, to "teach, test, and re-teach to mastery". The examination which is administered at the end of a week, a month or a semester is intended not only to stimulate the student or to provide material for a report card, but also to inform the teacher. It is definitely a measurement of achievement against aims. The Latin teacher who has been expounding the intricacies of the ablative absolute, the religion teacher who painstakingly explained the proofs for the existence of God, the physics teacher who has completed one unit on electricity—all want to know whether they have achieved their objective and, if not, where the difficulty lies. This eminently reasonable practice has always been a part of good classroom procedure.

But the secondary school, as a whole, also has its objectives. The complete program of training is designed to produce a young man who has a religious, moral, and intellectual preparation which is at least adequate for the requirements of college and of life. Hence, what is done by way of checking results on the class level and over short periods is also necessary for the entire four year school program. It is a strange phenomenon, then, that American Jesuit high schools, zealous as they are for classroom testing, have never made an equally intensive examination of the results of their secondary school training as a whole. Such an examination would require a careful follow-up study of graduates to determine the extent to which their preparation for life and for college has been adequate.

¹Delivered at the Meeting of Secondary School Delegates at the Annual Meeting of the Jesuit Educational Association, April 6, 1953, Fordham University, New York, N. Y. under the title "College Preparation of Jesuit High School Graduates as Measured by Standardized Tests". This constituted the report of the Chairmen of the Commission on Secondary Schools.

All of us feel that the preparation of our students is not merely adequate, but superior to that of the average high school graduate. This opinion finds considerable confirmation in the high esteem in which Jesuit education has been held by both Catholic and non-Catholics for many generations. It is further fostered by the knowledge that in the *Ratio Studiorum* we have an educational system of proven excellence and that our own training in the classics, philosophy, pedagogy, and theology has provided us with a fine background for our work. As professional men, however, we cannot be content with testimonials or with "a priori" arguments that our graduates should be well prepared. We must have factual evidence that they actually are well prepared. It is too easy to hear only what we want to hear and to believe that the teaching of Jesuits produces its effect "ex opere operato". Factual confirmation of success would encourage the Jesuit teacher whose work so often can seem to be a routine matter of simply "going through the motions"; on the other hand, evidence that results are merely mediocre could stimulate a revision of technique and greater effort.

It is for these reasons that the Commission of the Jesuit Educational Association on Secondary School has, for the past four years, been making sallies into the field of educational measurement. The original occasion for the studies was the contention on the part of some advocates of the Life Adjustment movement that our traditional high school course as a preparation for life is ineffective, undemocratic, and even un-Christian. Hence, at the suggestion of the Board of Governors, the Commission investigated the ways and means whereby we could establish "The Value of Our Classical Curriculum as a Preparation for Life". The members soon discovered that the task was not an easy one and during the first year they had to content themselves with defining the question and making some tentative moves towards the discovery of a proof, statistical and empirical if possible, which would establish the thesis.² The matter was then laid aside for a year while a question which was more proximately necessary was investigated.

At the Cleveland meeting of 1951 the Commission submitted a report concerning the necessity of pre-induction instruction for our graduates and the best means to achieve this instruction. Last year the Commission again returned to an investigation of the results of Jesuit high school training under a two-fold aspect, namely, preparation for life and preparation for college. You will recall that the various members of the Commission circulated among their alumni of the class of '42 a question-

²Taylor, Charles T., S.J., "The Classical Curriculum for Terminal Students," *JESUIT EDUCATIONAL QUARTERLY* (October 1950), Vol. XIII, No. 2, pp. 79-90.

naire in which they asked the latter to evaluate their high school education as a preparation for life. The summary of the reports from the four participating schools, as presented by the Chairman at the last meeting, indicated that fifty-six percent of the alumni who answered the questionnaire considered that their high school course had prepared them "very well" for life and thirty-four percent believed that they were "moderately well" prepared. In their evaluation of the individual subjects the alumni gave top rating to religion, public speaking, and English, as being most valuable preparation for life.³ The preparation of our graduates for college was evaluated by the deans of our universities in response to a questionnaire sent out by the central office of the Jesuit Educational Association. Father Bernert, of Rockhurst, a member of the Commission, presented his summary and analysis of the replies. His study resulted in three conclusions: "(1) Graduates of Jesuit high schools are, in general, somewhat better equipped for collegiate work than graduates of other high schools; (2) The two areas that show the most notable weaknesses are mathematics and the social sciences; and (3) There is enough solid interest in the subject to warrant a complete statistical study of the entire subject of Jesuit high school graduates' performance in Jesuit colleges and universities".⁴

Both of these studies, you will note, followed the questionnaire method. As samplings of opinion, they show the direction of the wind, but do not necessarily measure its velocity. Accurate, scientific data can be obtained only by the statistical method. And certainly it is important that schools which profess to be college preparatory should definitely know whether they effectively prepare for college or not. The Board of Governors of the Jesuit Educational Association, in its annual meeting, felt that the matter of a statistical study of the success of our graduates in college was of such moment that it should be continued. Thus they wrote to Father Rooney:

The Board of Governors is pleased to note that the Commission on Secondary Schools is studying this interesting and important problem of the college preparation given our high school students. It trusts that the Commission will continue the study of this important topic along the lines already indicated by the chairman of the Commission. . . .

³Sullivan, John F., S.J., "Jesuit High School: Alumni Evaluation," *JESUIT EDUCATIONAL QUARTERLY* (October 1952), Vol. XV, No. 2, pp. 88-106.

⁴Bernert, Roman A., S.J., "College Deans Evaluate Jesuit High Schools," *JESUIT EDUCATIONAL QUARTERLY* (October 1952), Vol. XV, No. 2, pp. 107-113.

In accord with this suggestion of the Board of Governors the Commission held a special evening meeting at the Denver Institute to discuss the best means of promoting a statistical study. Attending the meeting were Father Edward Rooney, Father Lorenzo Reed, and the members of the Commission—Father John Convery of Scranton, Father John Foley of Boston, Father Roman Bernert of Kansas City, Father Francis Saussotte of Los Angeles, and Father John Sullivan of Detroit. From the very start of the discussions it was evident that many very difficult problems would have to be solved before such a study could be brought to a successful completion. At the same time it was felt that these problems were not insoluble and that the project was altogether possible and sufficiently important that it should be undertaken.

All agreed, however, that the study could not be made by the members of the Commission. As Principals, they would have neither the time nor the advanced training in statistical methods to undertake the long, careful work involved in the project. The proper person for the task would be a Jesuit who is seeking an interesting and worthwhile problem for a doctorate dissertation in the field of education and who has had adequate training in statistics. It would also be desirable that he should be pursuing his studies in one of our own universities so that the "kudos" of the completed study might properly accrue to a Jesuit institution rather than to another. Pending the selection of a Jesuit to conduct the study, the Commission decided to investigate further the possibility of a successful outcome by consulting competent authorities concerning the proper procedures and by testing those procedures in two "pilot" studies.

The Commission was fortunate to obtain the advice of two men who are admirably qualified by training and experience in the field of statistical studies. Father Convery secured excellent and quite detailed suggestions for the solution of the research problem from Lawrence J. Lennan, Ph.D., Chairman of the Department of Education and Psychology at the University of Scranton. Further valuable suggestions for an experimental design and procedure were obtained by Father Foley from Father James F. Moynihan, S.J., Chairman of the Department of Psychology and Director of Educational Guidance at Boston College. Father Moynihan will also be remembered for the excellent course on Guidance which he conducted for Ours at Fordham a couple of years ago. Both Father Moynihan and Dr. Lennan indicated that a successful and profitable outcome is decidedly possible and that the difficulty of the project would depend upon the number of cases studied and the amount of detail which would be required in each case. The procedures suggested by both are very similar and involve the following three steps:

- I. Select a typical "sample population".
- II. Assemble pertinent data concerning this population.
- III. Compare and interpret this data.

Each of these steps in the procedure and the problems involved in them will be considered briefly.

THE SAMPLE POPULATION

It is obviously impossible to study the college preparation of all graduates of all Jesuit high schools for all the years of their existence. Therefore, the first step would be the selection of a group which would be typical of the entire body of Jesuit high school graduates. If it is to be truly representative, the sample population must meet certain requirements of size, time, and composition.

The number chosen for the study will have to be small enough so that it can be conveniently managed and yet large enough to assure worthwhile results. Ten thousand cases would be manifestly too many for anyone except the Bureau of Census and fifty would be too few to guarantee that the conclusions would be valid. Father Moynihan suggests that the number should be "150 at least—but the more the better". If it is to represent a true cross-section of the graduates of the thirty-seven high schools, it will probably have to be considerably larger than that. A sampling of only thirty graduates from each school would raise the total to more than eleven hundred cases—a group which would be adequately numerous and still manageable.

Closely allied to the problem of the proper number is the question of the period of time which the study should cover. Should it embrace the graduates of the past twenty years, ten years, five years, or of one year only? The wider the scope, of course, the more cogent would be the conclusions. The ideal, however, must be tempered by the practical. The further back the study extends the greater become the number of graduates who must be included, the more difficult becomes the acquirement of data, and the more remote becomes the success of the project. Five years would seem to be a reasonable time, but a study of the graduates of even one year would seem to yield results which would have general validity. Dr. Lennan notes that, if the study is made over an extended period, the war years should be excluded as not typical of the normal situation.

Of paramount importance is the selection of a sample population which is truly typical and representative of the whole body of graduates. This could be achieved by a completely random choice whereby each school

would submit the record of every tenth, twentieth, or thirtieth graduate who entered college during the period to be covered. This would indeed be random selection, but it seems possible that it might result in a group which would not be truly representative of the whole. A preferable system of sampling would be the random-stratified method which is used in public opinion polls. Thus, if one thousand people are to be questioned concerning a future election and if the rural population constitutes ten percent of the total potential vote, then one hundred of the questions, or ten percent, will be asked of farmers in all parts of the country. In other words, it is a random sampling within certain determined strata. So, in the matter at hand, if one thousand graduates are to be studied, two hundred and fifty could be chosen at random from each of the quartile rankings in the graduating class. This would provide a good spread of ability and still retain the necessary randomness. Concerning this method of selection Dr. Lennan remarks, "In the event that random-stratified sampling is used, it is to be expected that the investigator will review previous similar studies to determine what factors are the most closely related to scholastic achievement with this population".

Briefly, then, the sample population should be truly representative of the whole; that is, large enough, but still manageable; extended over a sufficient period of time, but not too wide in scope; random in its sampling, but still stratified according to the distinctions found in the entire college-bound group. In the concrete this would probably mean a group of about one thousand graduates who have attended college in the very recent years and who are chosen at random, but in equal numbers from the quartile rankings of the graduating classes.

DATA TO BE ASSEMBLED

There are three kinds of data which can be used to measure the preparation of a high school graduate for college and which must be assembled for each member of the sample population; namely, the results of standardized tests, the grades received in college courses, and the responses to questionnaires submitted to college instructors.

The first means of measurement are well-established, standardized tests which are administered either at the conclusion of the secondary school course or at the beginning of college. As Father Moynihan notes, however, they should be such as measure preparation in basic abilities and achievement rather than intelligence or scholastic aptitude. These latter qualities are considered to remain constant, whereas the development of basic abilities, in English and mathematics for instance, can be attributed

to school training. Tests of this type are the College Entrance Board Examinations, the World Book High School Content Battery, the Iowa College Placement Examinations, and the American Council on Education tests. It is becoming increasingly more common for colleges to require applicants to take these tests for placement purposes. The results would provide valuable information concerning the preparation of our students, especially since most of them will have national norms whereby the individual's achievement can be compared with that of many others from various schools in all sections of the country. It is also possible that the colleges assign their own applicants quartiles, or quintile ratings according to the local results of these tests. The investigator, however, may find a problem in the fact that, although most colleges administer placement examinations, there would be little uniformity in the tests used. Hence, it may be difficult to reduce the results of the various tests to a uniform scale for the measurement of all the students of the sample population.

The second means of measuring the adequacy of secondary school preparation would be the actual marks achieved in college by the group of graduates who are the subjects of the study. "The proof of the pie is in the eating" says the proverb and the test of preparation is actual performance. In themselves, however, marks are broad rather than accurate indications of scholastic achievement. When we hear that a person is an "A" student or a "B" student or a "C" student, we know that, in a general way, his work has been excellent, good, or fair in the course which he is taking and in the school in which he is enrolled. Therefore, if our follow-up study were to be based on college marks as they appear in the records and on the report cards it would result in the information that a certain percentage of the sample population had a "B" average, a certain percentage had a "C" average, that the median, or average, mark of all was, for instance, "C" plus, that such percentage failed, such a percentage received honors, etc.

All this might be interesting and, to a certain extent, helpful—but it certainly would be neither accurate nor very informative. The reason for this lies in the fact that a letter, or numerical mark, is a very equivocal symbol of achievement due to the presence of two variable factors. In the first place, as is commonly known, different teachers have varying estimates of the grade of excellence which the mark represents; thus a grade of "B" in an essay course may indicate rather high attainment in the marking of one teacher and may be merely the average in the marking of another, even in the same college. Moreover, course differs from course in difficulty and a grade of "B" in analytic geometry or metaphysics would certainly indicate greater achievement than the same grade in a

course in "elementary pottery". Hence the conclusion that graduates of Jesuit high schools maintain a "C" plus average would be misleading since it would be compounded of various elements which look alike, but are really as different as apples and oranges.

Therefore, the trick is to obtain some equivalent rating which will give a more accurate picture of the student's achievement even though it may not entirely dispense with the variable elements mentioned above. Dr. Lennan suggests that the best system would be to "convert the college marks into a standard score where equivalence in terms of standard deviation from some mean mark may be secured." This procedure would not be difficult for one who has had experience in statistical methods and would secure some common basis to off-set diversity of marking systems. Another equivalent rating, which reflects a student's achievement more accurately than marks and which is more understandable to the layman than standard deviations, is the ranking of an individual in his college class. College registrars have known for many years that rank in class is a much better indication of achievement than are the actual marks since it tends to circumvent the misrepresentations of 'high marking' and 'low marking'. And here again contemporary circumstances favor the investigator. The requirements of selective service deferments have compelled colleges to install some form of ranking, whether it be strict numerical ranking or rating according to quartile position. Moreover, since most colleges will probably have separate rankings for the various divisions of the school—arts, business, engineering, etc.—the investigator will have an opportunity to take into account the varying difficulty of different courses.

A further problem involved in the use of actual achievement as a measure of preparation is the determination of the college level at which achievement should be studied. Should the investigation be concerned with the entire four years, or with the first two years, or with the freshman year only? It would not seem advisable to consider the full four years. The number of "drop-outs" for other than scholastic reasons is normally rather large and success in the later years could be ascribed to college training rather than to high school preparation. The standing of a student at the end of two years might well be considered a fair indication of his preparation since it would allow sufficient time for the correction of any adjustment difficulties and would also permit him an ample period to prove the adequacy of his preparation. It is the freshman record, however, that seems to have most in its favor. Here the high school influence will most strongly manifest itself, the course of studies will be most similar in all divisions of the college, the less capable or industrious

students will still be in attendance, and early adjustment difficulties can be compensated for by second semester success.

The third type of data required for the study is that which is obtained from college personnel in response to a questionnaire. "Marks", says Dr. Lennan, "are quantitative indications of achievement and as such do not always bring out certain aspects of the person. Qualitative indications of scholarship may be secured by questionnaires to instructors. . . . At any rate, the study should not limit itself to only a perusal of college marking records". Success in college would certainly include such things as membership in honor societies, awards, honors, active participation in worthwhile school activities, the development of desirable attitudes, a spirit of inquiry, scholarly orientation, etc. These things are not evaluated in college marks, but could be estimated by instructors if they were presented with a brief, clear rating scale for each person under study. The introduction of this qualitative element will, of course, complicate the study, but if the rating sheet is well designed, a compilation of the response should not be too difficult.

Test scores, college rank in class, and responses to questionnaires—these, then, are the three types of data necessary for the study. But would it not be a monumental task to assemble this information for one thousand members of the sample population? Divided among the thirty-seven high schools of the country, it would be a great burden for no one, requiring an average of thirty records from each school. In order to achieve uniformity in the reports, however, the investigator would have to provide the forms upon which the data would be submitted by the high schools. These, in turn, could obtain the required records from the colleges attended by the graduates. The success of the project would depend, in large measure, upon the generous cooperation of the high schools and colleges.

INTERPRETATION OF DATA

After the necessary data has been assembled, it is a relatively easy matter for the investigator to study the general achievement of the sample population in placement tests and college courses and thus determine the adequacy of the high school preparation. In the first place, he can simply tabulate the number of the Jesuit graduates who rank in each quartile of their college classes. This will enable him to see the percentage of the sample group which exceeds the first quartile, the median, etc. As a further refinement, he could note the quartile rankings of the students according to the type of college attended (Jesuit, non-Jesuit, non-

Catholic) and also according to the course of studies pursued (arts, engineering, business). This will provide him with a picture of variations in achievement according to different circumstances. Another tabulation could be made of the number who rank in each quartile in the standardized achievement tests. Since these tests will also have national norms in each field examined, e.g., English and mathematics, it will also be possible for him to determine the preparation of the group in various instructional branches.

If it is discovered that the sample population consistently ranks higher than average, it can reasonably be concluded that Jesuit high school graduates are, in general, superior college material. In this event, however, it might be objected, with equal validity, that because of our policy of admitting and retaining only those boys who are able and willing to undertake the rigors of a difficult academic course, the superior college record is due not to our training, but to their own innate ability and industry. The objection would be dissipated if it could be established, by a comparison of the intelligence quotients of the Jesuit group with those of college students as a whole, that the sample population represents a normal distribution of abilities, from high to low with the greatest number average. It is quite possible that such a study of the ability of college students has been made.

If, however, such information is not available, the following more arduous procedure will have to be employed to determine the extent to which college success is due to training rather than to native ability. (1) There will have to be obtained another sample population of students from other high schools which is similar to the Jesuit group in ability, course of studies, and rank in graduating class; (2) Both groups will have to be compared in achievement in standardized entrance tests and in college grades; and (3) The differences in achievement will then have to be tested for significance so that degrees of difference due to chance factors can be eliminated.

It will be no easy matter to secure such a second sample population, but it should not be impossible. In the cities in which Jesuit high schools are situated there are always other Catholic boys' schools whose graduates attend the local Jesuit college. With the cooperation of the registrar it would be possible to select an equal number of these students who correspond to the Jesuit group in intelligence rating and rank in graduating class. Since it would be difficult to obtain such similar records from the non-Jesuit colleges which our graduates attend, the Jesuit sample population would probably be somewhat larger than the other, but not to such an extent that it would negate results.

Dr. Lennan suggests "a still more thorough approach, but at the same time more difficult and time consuming, [which] would involve the matching of pairs of students from the Jesuit high school and other like prep schools and either following them throughout college or comparing them at the conclusion of their college course. The pairs would be matched upon factors related to scholarship such as intellectual ability upon entrance to college as determined by the results of a scholastic aptitude test, same curricula, similar home and community backgrounds, etc.". Such a study could rather readily be made by an interested Jesuit in one of our colleges, but would be extremely difficult on a national basis.

A LOCAL PILOT STUDY

As was said before, a follow-up study of graduates of all Jesuit high schools is a large undertaking and one which would require the full-time services of a trained researcher. It is possible, however, for the principal of a high school to make a less pretentious investigation of the college preparation of his own graduates if he can secure the cooperation of an instructor in the psychology or education department of the local Jesuit university. As part of the report of the Secondary School Commission, two such studies were undertaken. One was made by Father Francis Sausotte, S.J., Principal of Loyola High, Los Angeles, and was based upon the marks and ranks in class of the high school graduates at Loyola University. Father Harry Carlin, S.J., Vice Principal of Loyola, will outline the results in the next paper. The second study was made at the University of Detroit and involved the scores achieved in freshman placement tests by University of Detroit High School graduates. Following is a brief report of the methods employed in this latter study and the results achieved.

The statistics were compiled by Mr. Harold Bevan, an M.A. candidate at the University of Detroit, under the direction of Father Charles A. Weisgerber, S.J., Ph.D., Director of the Department of Psychological Services. Father Weisgerber was most helpful in organizing the study and collating the results. Of the one hundred and sixty-five graduates of June, 1952, one hundred and seven entered the University of Detroit and took the placement tests. These same examinations were also administered to eleven hundred and forty students from other high schools. The group from the U. of D. High was sufficiently large and well distributed according to high school ranking to provide a typical sample of the high school graduating classes.

The following tests were administered to the prospective freshmen: (1) The American Council on Education Psychological Examination, 1946 Edition which is designed to test general aptitude and results in a "Quantitative" score, a "Linguistic" score, and a total score which is the sum of the first two. It is likely that the "Quantitative" part is less influenced by high school training than is the "Linguistic"; (2) the Mathematics Pretest for College Students, prepared by the Cooperative Testing Service; (3) the Cooperative English Test published by the same

Table 1.—MEDIAN OF U. OF D. HIGH SCHOOL STUDENTS AND STUDENTS FROM OTHER HIGH SCHOOLS ON ENTRANCE TESTS AT UNIVERSITY OF DETROIT, SEPTEMBER, 1952

Test	U. of D. High	Other Schools	Diff- erence	Proba- bility
Psychological:				
Linguistic (L).....	64.86	58.33	6.53	.0001
Quantitative (Q).....	43.60	39.88	3.72	.005
Total	108.54	98.04	10.50	.0001
Mathematics	20.23	15.01	5.22	.0001*
English				
Mechanics	53.12	45.72	7.40	.0001*
Effectiveness	52.50	49.77	2.73	.02
Reading:				
Rate	276.50	256.08	20.42	.003
Vocabulary	45.05	37.72	7.33	.0001*
Comprehension	76.50	68.66	7.84	.0001*

*The probability was higher than .0001

company which has two parts: Mechanics of Expression and Effectiveness of Expression. The latter is intended to test ability to write and organize materials, as far as such things can be measured by objective type tests; and (4) the Diagnostic Reading Tests, Survey Section, which, having been prepared by a committee of experts, is considered to be a superior test of reading rate, vocabulary, and comprehension. With the possible exception of the Psychological Examination all the tests are concerned with information and abilities which are affected by school training. There was a further advantage in the fact that all the tests provided national norms. In the mathematics test, however, the norms prepared by the staff at the University of Detroit were used since they are based on approximately six times the number of cases represented in the national norms.

As an initial step in the study two tally sheets were used, one to tabulate the scores made in each test by the U. of D. High graduates and

the other to record the scores of the graduates of other high schools. The scores used were the raw scores except in the English test in which scaled scores were taken. When the tabulation was completed for each test, lines were drawn to indicate the quartile and median scores. By a process of averaging, the mean scores for each group were also obtained. It was now possible to compare the achievement of each group with normative groups and with each other. The differences were noted and tested for signifi-

Table 2.—MEAN SCORES OF U. OF D. HIGH SCHOOL STUDENTS AND STUDENTS FROM OTHER HIGH SCHOOLS ON ENTRANCE TESTS AT THE UNIVERSITY OF DETROIT, SEPTEMBER, 1952

Scale	U. of D. High School		Other Schools		Diff- erence	Proba- bility
	M	SD	M	SD		
Psychological:						
L	65.75	13.20	58.94	14.97	6.81	.0001*
Q	43.70	10.68	39.26	11.19	4.44	.0001
Total	109.43	21.08	98.17	22.80	11.26	.0001*
Mathematics ...	20.87	8.25	15.54	8.47	5.33	.0001*
English:						
Mech.	52.44	8.04	47.06	9.62	5.38	.0001*
Effect.	52.57	9.26	50.12	9.26	2.45	.01
Reading:						
Rate	280.48	53.68	260.98	50.42	19.50	.001
Vocab.	43.45	9.21	38.14	8.72	5.31	.001*
Comp.	75.34	11.29	67.76	12.55	7.58	.0001*

*The probability was higher than .0001

cance so that the degree of probability that these differences were due to chance could be known. The results of the comparison are shown in the accompanying tables.

To the layman in the field of statistics the figures which have most meaning are those which show the percentage of the U. of D. High students and students from other high schools who equaled or exceeded the median according to local norms in mathematics and national norms in the other tests. An examination of Table 3 brings to light some interesting facts.

In the first place, approximately sixty percent of the U. of D. High graduates exceeded the median in the psychological, mathematics, reading vocabulary and comprehension tests. On the other hand, in the English and rate of reading tests less than half attained the national median, al-

though they surpassed the non-Jesuit group in both of these fields. The lower rate of reading is understandable in view of the fact that Jesuit training seems to emphasize comprehension and analysis more than speed in reading. It is difficult, however, to explain the fact that the majority did not exceed the median in English, at least in the mechanics, if not in expression. Nor is the difficulty a local one since at least one more Jesuit

Table 3.—PERCENTAGES OF U. OF D. HIGH SCHOOL STUDENTS AND OTHER STUDENTS WHO EQUALED OR EXCEEDED THE MEDIAN OF THE NORMATIVE GROUP, SEPTEMBER, 1952

Test	U. of D. High School	Other Schools	Diff- erence	Proba- bility
Psychological:				
L	64	44	20	.0001
Q	72	59	13	.005
Total	59	37	22	.0001
Mathematics	68	41	27	.0001
English:				
Mechanics	41	22	19	.0001
Effective.	43	31	12	.02
Reading:				
Rate	42	29	13	.009
Vocab.	63	38	25	.0001
Compr.	64	39	25	.0001

high school has experienced unsatisfactory results on the same test. There is scarcely any field that receives more attention in a Jesuit high school than language and especially the vernacular. By way of consolation—and perhaps of explanation—it might be remarked that in his notes on the test results Father Weisgerber observed that the psychology staff at the University will require more experience with this test before they are convinced of its validity.

A comparison of the test results of the U. of D. High students with those of students from other schools, who wrote the tests at the University of Detroit, shows that from twelve to twenty-five percent more of the Jesuit group surpassed the median in the tests than did the latter. The significant point is that this superiority to the local group was not in one or another of the tests, but in all of them. Both the degree and the universality of superiority clearly indicate that, as a group, the U. of D. High graduates were better equipped for college.

That observation immediately proposes the further question: "Is that superiority due to natural ability or to high school training?" The fact

that twenty percent more of the Jesuit group surpassed the national median in the psychological test than did the non-Jesuit students would seem to prove that it was simply a question of innate talent. It is common knowledge, however, that the psychological test employed, and especially the linguistic part, is affected by the previous education of the individual. It is, therefore, a measure of college aptitude rather than of native intelligence. The only reliable indication of the mental ability of the examinees would be a record of intelligence tests administered to them at the beginning of their secondary school career. Such information can generally be found on their high school transcripts, but there was insufficient time to assemble them for the present study. In the absence of these there can be no definite discernment of what is due to native ability and what to training. In view of the consistent and marked superiority of the Jesuit group in the tests, however, it is certainly a valid conclusion to state that our system of selectivity plus our course of high school training produced a group of students who, as a whole, were better prepared for college than their contemporaries.

CONCLUSION

As a conclusion to this report the J. E. A. Commission on Secondary Schools makes two recommendations. First, it suggests that, in the near future, a Jesuit candidate for the doctor's degree undertake a follow-up study of the preparation of Jesuit high school graduates for college as his doctoral dissertation. He might be so urged by his Province Prefect of Studies and aided by a previous investigation made by a candidate for the master's degree. And secondly, it recommends that a Jesuit who is competent in the matter draw up an outline of the procedure which could be used by individual schools for making a less comprehensive and more simple follow-up study of their own graduates.

Outside Reading Program in College Theology

EDWARD S. STANTON, S.J.

Much has been spoken and written on our objectives in the field of Catholic college education. So many have had their say I may be forgiven if I am presumptuous enough to offer my own personal views on this subject. It strikes me that we are misdirecting our efforts if, after four years, we have not produced in our students three results: first, the ability to think; this task we share with others on the faculty: second, a love for books; Commencement Day will not be commencement day in any true sense, unless our graduating classes have developed a love for reading and an appreciation of the satisfactions and joys of the intellectual life: third, a sense of values that is distinctively Catholic.

I would like to stress this last point for a few minutes. One of the worst calamities that could befall the Church in America at the present time would be that our Catholic people should fail to recognize the distinction that must exist between the "children of God" and the "children of this world." According to Reverend John A. O'Brien, of the University of Notre Dame, an authority on convert work, there are in America today at least 80 million people who have no regular church affiliations. That means 80 million people in whose lives God does not assume a very prominent role, 80 million to whom our Lady is relatively a stranger. Our students rub elbows with these people on the streets. Daily they breathe in an atmosphere that is spiritually far from healthy because of the religious indifference of so many millions.

After graduation the vast majority of our students will be striving for salvation and sanctity in the world. So that they be not of the world they need courage and a sense of values that is distinctively Catholic. If we expect them to heed God's loving advice, given to us by St. John: "Little children, love not the world, nor the things that are in the world," if we expect them to be courageous in facing up to the challenge implied in St. Paul's words: "And indeed, all those who are resolved to live a holy life in Christ Jesus will meet with persecution," we must develop in them a fine sense of self-assurance, based on supernatural convictions, on the awareness of their spiritual riches. We must put them in a position to become proud of all that we, their teachers, mean when we talk about "our Christian heritage."

Unfortunately, some of our graduates leave our college classrooms and lecture halls with an undefined sense of inferiority. If they happen to earn \$7,000 during their first year after leaving college and \$15,000 a year after five years, they begin to say to themselves: "People with money go to the opera; I must sign up for a season ticket. People with money belong to a yacht club; I must join next summer. People with money develop a routine of cocktail parties; I must work out my own circuit and 'go the rounds'." Soon they are 11:30 Mass attenders on Sunday and during the week they send their children off to non-sectarian private schools, where they will stand a much better chance of winning that coveted prize, social prestige.

Soon these young men and women, over whose papers and blue-books we slaved, for whom we offered many prayers and sacrifices, whom we tried to develop into "children of light," devoted sons and daughters of God and His Church, have become so much a part of the world in which they live that they can scarcely be distinguished from the "children of darkness."

The Church looks to us to turn out year after year convinced, devoted, generous, even heroic lay apostles. I suggest that we do not turn out enough. What can we do about this situation? So to sell Catholicism that our students and graduates will be comparatively untouched and unmoved by worldly social pressures and worldly slants on life. It is one thing to tell them about their riches, but—as I hope will be clear later—it is much better, psychologically, to help them discover these riches themselves. Here is where a reading program fits in.

Bishop Wright, attending a banquet here a few weeks ago, told the students of some correspondence he has carried on with a woman who, on more than one occasion, had stepped up to the rostrum at N.E.A. meetings to launch out against the Catholic educational system. In her last letter she told the Bishop that, much as she considered herself a fool for doing so, she was going to hand him a club with which to beat her. It seems she attended a meeting not too long ago at which many non-Catholic educators were threshing out the problem of competing successfully with a Catholic educational system which they all recognized was growing daily in power and influence. She said: "Believe me, there were no friends of yours there." These men and women had presented to themselves the question: "Why are the Roman Catholics so keen on preserving and developing their own schools and colleges?" One after another these people offered their opinions. Eventually, one man stood up and said: "Surely, they do not want their own system of education because they believe they can teach mathematics or chemistry or English better than we can.

It seems to me that they hold for their own schools and colleges because they desire to pass on to their students a knowledge of the lives of their saints."

How shall I tell you about one reading program which features the lives of Christian saints? First of all, two years ago we held here at Holy Cross a convention of Jesuit college theology teachers. Men came from our 27 colleges and universities throughout the country, and from Canada. The weather was extremely hot, but all the sessions were so interesting it was not hard to survive. Of all the fine ideas presented and discussed I found most valuable the reading program which Father Francis J. Emory, S.J., has been running at Scranton University.

Let it be sufficient to indicate here that there is hardly an original idea in all that follows. Now, I would like to tell you about one system that I have been using. I am well aware that there are many who run similar projects. They may have some refinements to add later. In the hope, then, that it may be helpful, I shall speak of the organization of this program.

During the very first class of the year the man in the corner in the front row is asked to pass out 3 x 5 filing cards to every student in the class. Each one is asked to write his name; the name of his home city; his room number and post-office number on campus; the name of the grammar school he attended; the class of teachers who taught there, whether nuns, priests, brothers, or laymen; and the number of hours of religious instruction he had per week. Below this he fills in the same information in regard to the high school he attended.

There is one more point to be taken care of before these cards are returned to the teacher; the students are asked to turn over the card and write their name once again and, beside their name, to put down a number in answer to the following question: "During your days in high school about how many books per year did you read on your own, that is, books you were not assigned?" Advise them that they are not signing away their lives and urge them to be honest.

With this data at his disposal the teacher is prepared to diagnose some of the reading deficiencies of his students. For instance, he finds that Horace Marshall Bridgewater went to Heath Street Grammar School and went to Sunday school classes for eight years; his high school training he received at Cheshire Academy; while at Cheshire he was a member of the local C.Y.O. club; he read two books a year of his own accord. Maybe Horace should read Cardinal Gibbons' rather old, but still very interesting, *Faith of Our Fathers*; or Owen Francis Dudley's *You and Thousands Like You*; or Mary Perkins' *At Your Ease in the Catholic Church*, whose sub-title, "Cocktail Apologetics" is apt to intrigue a man

from Cheshire! Surely he should be given some book which will provide him with a private course in what has been called "Remedial Religion." John Weg, on the other hand, comes from a background of Catholic education all the way. He will be assigned a life of a saint very early in the year.

After some thought and prayer, the teacher assigns one book to each member in the class. During the second week of class, these same filing cards are brought to class and are passed back so that each one may copy the name and the author of the book he is to read. These are written on the reverse side of the cards. The cards are picked up and passed in within two or three minutes. The students are then introduced to this reading program by a few remarks, such as the following: "Very shortly you will be studying the life of Christ. However, by way of preparation for a richer appreciation of the life of Christ and a better understanding of the nature of the Kingdom He came on earth to found, you are reading some passages from the Old Testament. Now that you have come to know a little about the lives of some of God's heroes of Old Testament times,—Abraham, Isaac, Jacob, Joseph, Moses and Josue,—it is quite fitting that you should also make the acquaintance of some of the great people of New Testament times. I am quite sure you will find these books helpful in this and quite enjoyable." It seems better, psychologically, to refer to "the lives of God's heroes of New Testament times" rather than to "the lives of saints," lest the students undertake this assignment with too many misgivings.

As soon as these cards are back in the teacher's hand he tells the class that he wants them to write a review of their book; a *review*, rather than a *report*. Immediately they want to know the difference. It is suggested that they visit the periodical room in the library in order to look up sample book reviews in *The Catholic World*, *Commonweal*, *America*, or *Worship*. In this way some of them become aware for the first time in their lives of the wide variety of very worthwhile Catholic magazines now being published. In their own reviews they are urged to stress their own personal reactions to, rather than the contents of, the book they have been assigned to read. To correct in one year twelve or fifteen different factual accounts of a single book, like John L. Stoddard's *Rebuilding a Lost Faith*, is a slightly boring and unpleasant task; to read through the same number of book reviews is as pleasant an evening's past-time as ever correcting papers can be; for, in the process, a teacher gets to know his students as individuals, and thus is better able to help each one personally.

For this assignment two weeks are allowed. Of course, if a big test is coming up in some other subject, more time could be given. At the end

of two or three weeks they must hand in their work, neat, well written or typed, and not more than two, or at most three, pages long. Along with his review each one is asked to pass in a 3 x 5 card with the title, author and publisher of his book, and the number of pages, his own name, and beside his name a capital "A" or "B" or "C," which will indicate this man's evaluation of the book's "recommendability to others." On this point they are asked to be very fair and frank.

With this second system of cards, stating his students' evaluation of the enjoyableness of books they have read, the teacher can begin to make up his own list of pleasurable and profitable Catholic books. Now he can assign books which he knows his students have liked; he does not have to depend on someone else's list of books that should provide interest for Catholic young men. A case in point is Karl Adam's *The Spirit of Catholicism*. I have through the years collected a fair number of Catholic book lists. This one by Karl Adam has appeared on every list, I believe. Yet it has been my experience that Freshmen in college, at least, do not particularly care for it.

By the middle of the Fall we hold our annual retreats here at Holy Cross. A good time for another book! However, no sooner are the cards placed on the desk when an audible groan sweeps through the classroom. At this juncture the teacher might permit himself a wry smile and say, as casually as possible: "Gentlemen, let's come to an understanding on this point right now. I'd like to make this clear to you. I don't want any one to read a book he doesn't like. Possibly you are allergic to all books with blue covers. We'll find one in red for you. It could happen that, after reading twenty pages, you may find that this or that book is a bit too heavy for your taste at the time; don't hesitate to mention this. You will be given another that may prove more interesting." After this little "softening-up" speech would be a good time to ask the entire class how many rated their first book "A" for its enjoyableness, how many put down a "B" and how many a "C." You (and they) will be pleasantly surprised to discover that the vast majority found this phase of their education in Catholic literature quite painless. When you read their reviews you will be doubly convinced of this. A little later we shall present a few samples of these reviews.

But first the question presents itself: What books shall be assigned to whom? During the course of the year each student reads five books. Each one is given, as far as possible, a well-balanced diet; five books from the following categories—lives of the Saints, popular histories of the Church, stories of converts (so that they may understand the mentality of non-Catholics), books on Christian spirituality, books on the liturgy, especially

on the Holy Sacrifice, stories of Old or New Testament times, books on apologetics, say by Lunn or Stoddard; and, finally, books on Christian art or culture.

By way of showing how individual books are picked out for individual students, let's consider just lives of saints. During their retreat several Jesuit High School graduates might be assigned Father Brodrick's *Origin of the Jesuits* or Francis Thompson's *Saint Ignatius Loyola* or Margaret Yeo's *Greatest of the Borgias*. Lest this appear to them to be undisguised recruiting, it might be well to mention that you have in several instances given a book on a Jesuit Saint to those who are starting their fifth year under the Jesuits, because you believe they should know something about the men who are playing such a prominent role in their education. Many students in Catholic colleges know almost nothing of the history of the religious Institute or Congregation or Order whose members are teaching them. For instance, many Jesuit products have merely a vague impression that Jesuits are fabulously wealthy—yes, *fabulously* wealthy!

If a boy comes from a Dominican high school he can be assigned the life of St. Dominic by Bede Jarrett or *Saint Thomas Aquinas* by G. K. Chesterton. This last may, however, be a little deep for freshmen. Consider, too, the possibilities of introducing the Johns and the Bernards and the Pauls in the class to their heavenly patrons. How many Catholics in America, do you think, have read a life of the saint whose name they bear and whose virtues the Church hopes they will strive to imitate?

Do five books for outside reading seem like too heavy a load for men to carry, who already must read Father Ricciotti's 700 page book on the life of Christ, and a fairly large section of the Old and New Testaments? Two answers come to my mind. A college student told me, not long ago, that if he were dean for a year every student in his college would have to read a book a week. I believe that statement is representative of a rather large school of thought. Secondly, at the end of the year I asked my students to evaluate the class and to offer suggestions which they thought would be helpful for the following year. So they would be free to express their views, I asked them not to sign their names and to print if they wanted to. No one objected to the reading program. Many said: "We should read more books." And these were men taking courses in B.S. Biology, B.S. Chemistry, and A.B. Greek!

Some one may by this time be wondering about the problem of students' copying one another's reviews. This problem is anticipated early in the year. No marks for book reviews are given to the students in the classroom, nor are the reviews ever passed back. The students are informed that if they want to find out how well they did, they may come to the

teacher's room any evening, and he will gladly show them their mark and go over their paper with them. In this way the teacher comes to know his students as individuals and is better able to direct their reading of Catholic literature.

EXCERPTS FROM BOOK REVIEWS

Here is one from a student who lives near a Jesuit College, was planning to go to Yale, but almost at the last moment decided to come to Holy Cross. It is on *The Origin of the Jesuits* by James Brodrick, S.J.

Obviously this book is a collection of fairy tales! It is a tale about some legendary men who founded a "round table" or some other idealistic institution. No man could be as wise as St. Ignatius, none so charitable as St. Francis Xavier, none so human and ultimately lovable as Father Simon, none so learned as Father Laynez; in short, there just couldn't be a group of men anywhere as saintly as these, all in the same organization.

But there was just such an organization called the Society of Jesus, and the testimony of their greatness is in their imprint on history. Christ built the Church, but the Society of His Name patched it up and enlarges it daily . . .

Here is what a college student thought of E. Allison Peers' *Behind That Wall*:

A rather brief book, *Behind That Wall* proves very interesting and enjoyable reading from cover to cover. It has appeal to today's man, living in the day of subways, office routine, shopping in A&P's and television, who is apt to regard the interior or spiritual life, and the lives of some saints, as out-moded, old-fashioned and religiously to be avoided. But, of course, that is not the case. Entirely the opposite, according to Peers. The author asks us, living in our advanced age of routine, "What does it all lead to?" Briefly, then, Peers attempts to show the reader that true happiness lies precisely in what we today think of as out-moded; namely, the interior life, life "behind that wall."

The "Wall" he speaks of is the division between two kinds of life. Those outside the "wall" live in and for the world, vainly searching for peace and happiness. Those behind the "wall" have found it, for behind the "wall" lives God, the source of all true joy. Peers uses the simile of the "wall," a plain enough construction, but behind which are found beautiful fountains and green gardens, where resides the Beloved. The only ticket of admission is our own effort to get to Him, "behind that wall."

The author takes a selected number of saints and writers throughout the centuries who lived behind that "wall of the interior life." Each man has left some particular writing, in prose or verse, telling of his own discovery of happiness and peace. What improves the book is the ever-changing variety of men, from all parts of the world, in all types of life, and from all times in history, who are presented with the same story to tell in their writings, the life of interior joy to be found "behind that wall, with God."

Here are excerpts from a review of Douglas Hyde's *I Believed*, written by a student who early in the year told me he was constantly plagued by all sorts of doubts. After chatting with him for two hours one evening I felt he was not much closer to certainty. Therefore I chose his books with extra care. Here is the review:

At last I have found the man who can solve the difficulties that trouble the adolescent mind in the modern world. . . . To read *I Believed* is to realize the terrible evils of Atheistic Communism. To drink it, as I did, is to taste the refreshment of Christian Logic as it drowns the perplexities of a doubt-ravaged mind. Mr. Hyde emphatically shows the reader that it is precisely the belief of the Christian in the Supernatural that makes his faith so sane and his goal so desirable.

What makes this book such an unquestionable authority is the determined stand that Douglas Hyde can take on every issue; few men know more about the workings of the wheel of Communism than Douglas Hyde.

But it was not the hope of an increased knowledge of Communism that drew me so magnetically to the author. It was the thought that here is a man who has experienced in life the same things that so often engulf our own minds; possibly he can offer the solutions that I am seemingly forever searching for, and the point is—he did!

At times he paralleled my own line of thought and said what I wanted to hear. He spoke as a man who had suffered the torments of Rationalism, whose final heart-breaking grief was to realize his own foolishness. His realism stunned me; but his sincerity warmed me. . . .

For the youthful mind that often imagines itself either agnostic, or even atheistic, to see a man strain for belief in God, is a strange and unique sensation. You find yourself trying to offer a sympathetic hand, realizing, or at least thinking you realize, the pains that are stabbing his soul. These were times when I found myself an intimate friend of Douglas Hyde. . . .

This young man, who told me that as a high school student he had frequented a fair number of bar rooms in Greenwich Village, seems to

have found the answers to some of the questions that were vexing his mind.

The following review of Father C. C. Martindale's *Faith of the Roman Church* was handed in by a student whose background is clear from his writing:

The author of this book has explained in a rather simple and understandable way the doctrine of the Catholic Church. . . . I have found already that in talking with a non-Catholic I have used exact sentences from this book. They were sentences which at the time when I was reading them struck me as conveying a real meaning; and so I tried to remember them. And, sure enough, a little while back I had the occasion to use one while talking to my non-Catholic friend. [His girlfriend—he told me later.]

To be able to know my religion so that I can answer questions concerning it is something that I have always wanted to do. While at at Columbia University before I transferred here, a fellow student and I were engaged in a conversation about religion. He asked me a question and I didn't know the answer. But I said to him, "I'll find the answer to any of your questions in religion, even if I have to go to a Catholic college." And here I am! . . .

If a man rates his first and second book only *B* for its enjoyableness the teacher must make sure that his third book is very interesting, an *A* book; otherwise he is apt to lose a customer for his outside reading program. Here, in part, is what one had to say about Father Raymond's *Three Religious Rebels*:

Once in a great while one comes across a book that is so interesting he cannot put it down until he has finished it. In *Three Religious Rebels* I have found such a book. Usually this book is a novel; however, the book I am recommending to others is not a novel, but the story of the founding of a religious body. . . .

Not only does this book bring enjoyment; it also sets the mind to work. There are many quotations which show us how important it is to live and die as a brother to Christ. "There is only one mistake in life—not to be a saint." "Let nothing be preferred to Jesus Christ." For many minutes after I read these and many other words of wisdom I just sat and thought about them. How true they are!

This book is one of the best I have ever read, both fiction and non-fiction. It should be read by all of us. It is, in the words of Bacon, a book that "should be chewed well and digested."

They say that reading helps style. The next man doesn't read much:

I do not read very much, but I doubt if I could ever find another book that I would like to read more than *Our Lady of Fatima* by Father Delabays. This book was written in such a manner that I could not help but be interested in it. When this book was assigned me I thought it was surely a book which would have big Church words and I would be lost after the first page. But very much to the contrary. It is one of these books in which after you have gotten well in to it, you have to pull yourself away from it (sic). I really believe no one could do a better job than the author.

I was awfully glad I was assigned this certain book, because I really knew very little of the apparitions at Fatima. Any person who does not know the story of Fatima should read this book. And the spiritual benefits one receives from *Our Lady of Fatima* are tremendous. After reading this book, one could not help but say his Rosary every day. . . . I have gotten more out of this book than one could believe possible, and I shall never forget it.

The man who wrote the next review was a B.S. Biology student:

Most Catholics have heard of the Little Flower, and I, having been told her story many times as a grammar school student, had formed my own mental picture of St. Theresa. *The Secret of the Little Flower*, by Henri Gheon, was to be a refresher course on her life and I looked forward to this assignment with little enthusiasm. I imagined myself reviewing past history with no more enjoyment than if I were reading the life of Abraham Lincoln. Yet, much to my surprise, I found myself, after the first chapter, so caught up by the vividness of Monsieur Gheon's real-to-life descriptions that I couldn't lay the book down until I had finished it. I am usually a very slow reader, yet this book, with its much sought after quality of realism, made itself so easily consumed that I finished it more quickly than any other book I have ever read.

St. Theresa, as I soon found out, was a soul, perfect beyond compare, destined for God alone, yet a soul surrounded by a most human, living body. A reader of *The Secret of the Little Flower* soon discovers little, unknown facts about Theresa, facts dealing with her childhood, her ambitions, her faults, and her ever firm desire to become a saint. This, above all other lessons to be learned from the life of Theresa, remained uppermost in my mind. All her life Theresa wanted to go to God, wanted to be a saint. On reading this book, I asked myself if I too couldn't become a saint.

The young man who wrote that is planning on entering the seminary in the Fall. He told one of the other Fathers here that until Christmas time he had never thought of becoming a priest.

The last sample I think you will find interesting. Its author is a student from one of the South American countries. One day early in the year he objected to a statement of mine in class and quoted as an authority Renan's *Life of Jesus*. When, after class that same day, I stopped him and volunteered to help him in his difficulties I unearthed these facts in regard to his background. His mother and father are divorced. His father was educated at Oxford and the University of Paris, and later obtained an important post in the government of his country. However, a *coup d'état* forced him to flee to another South American country. At the present time he is a writer. "Is your father a practicing Catholic?", I asked. "Well," the boy said, "he doesn't go to Mass, but sometimes he goes to Church in the afternoon and just sits." The boy had found Renan's *Life of Jesus* on the shelves of his father's library. His first book of the year was chosen in the hope that he might discover, or re-discover, his faith. He read Mabel Farnum's *The Street of the Half Moon*:

It was on a beautiful morning in April 1949, when, from the deck of the "*Santa Rosa*", I first espied one of the most historical cities of South America. A light breeze was blowing over the Caribbean, and, in the distance, *Cartegena de Indias* was waking up with the sunrise. The ramparts erected over the dangerous cliffs in the colonial days in an attempt to stop the depredations of the buccaneers of Queen Elizabeth, seemed like sleeping monsters embracing the city. In the atmosphere was the romantic appeal of the days of the Conquest, that brought back to my mind the pages of history books I had read with all their names of famous heroes, pirates and slaves.

Once in one of the city's hotels, a picture of a young priest praying with the colored people caught my eye. When my father questioned who was the priest in the picture, a young colored maid answered, "That is *San Pedro Claver*, the most saintly of the saints." Along with the story obtained from the maid came the curiosity of the stranger, and we asked the hotel owner if it was possible to visit the place where the Apostle lived. After a quick affirmative answer, he hustled to make an appointment with the cab company for the excursion.

At two o'clock in the afternoon on the following day we left the center of the city behind and headed for the hills. After a pleasant half hour ride, we arrived at a little white monastery, and were introduced to the Jesuit Superior, who kindly told us the story of the Saint. After

this pleasant chat over several cups of aromatic Columbian coffee we were conducted to the place where the Saint, model of charity and sacrifice lived. It was a cell of bare walls, with a hard stone bed, and a little, humble oratory of stone.

This visit long ago had slipped from my mind, when one afternoon I, a complete stranger in the United States, went to the College library and received across the desk a book I had been assigned to read. As I turned the very first page all the old images came back to my mind with the same colorfulness of an earlier day. The great majority of authors make the mistake of turning descriptions into a monotonous routine; a difficulty that Miss Farnum, in her *Street of the Half Moon*, avoids in a very nice way.

The life of the young Spanish noble, who joined the Jesuits and went to South America to turn his former easy life into a life of sacrifice and poverty, is a marvelous example for the youth of our days, who only follow the path of King Dollar, forgetting the most important part of life, which is the spiritual. Father Claver's great love for God was the main support for his life of sacrifice.

Without doubt, sanctity has had people who have admired its work and people who have persecuted it. While the Apostle of the Slaves was accomplishing his magnificent work, he found men who were ready to offer him the small aid he asked for and men who tried to stop him because he was teaching the slaves not to work on Sundays. While the slaves were being punished they did not seek for mercy but prayed all the time. This brought him into disfavor with the big landowners; it gave rise to admiration and devotion among noble spirits.

Once he signed his name, "*Petrus Claver, Aethiopum Semper Servus.*" His real occupation could not be better expressed. As diseases were making inroads on the health of the colored people in Cartegena, because of the bad food and the miserable living conditions, the work of the Saint became harder. To all the slaves he brought moral help which made it possible for them to smile once in a while. Even the tough Spanish soldier of the days of the Conquest and the depraved sailors of the time had respect for *Padre* Claver. Men who did not tremble in the presence of the savage pirates of Sir Francis Drake, Henry Morgan, and Captain Kidd, were like lambs in the presence of the Saint. The landowners who whipped the backs of their slaves saluted respectfully the venerable Father.

So much dedication and sacrifice were weakening the health of the Apostle, and the end had to come. On the day of his funeral there were thousands in the "*plaza*" to say "*adios*" to their spiritual father.

The old people told the youngsters, with tears in their eyes, who was going to be buried. Still there is in Cartagena, and there it will remain forever, the echo of the voice of *Padre* Claver, because of the example of charity and sacrifice will never die.

Today Columbian youth attend *San Pedro* Claver's College in Cartagena, to be taught the principles of the Saint, along with the sciences. If they practice what they learn the future of Colombia seems very bright. The Father has become an institution for the Colombians who venerate him in the cathedral of his name in Cartagena. At any time of the day or night pilgrims from all over the country may be seen praying before the image of the Apostle. On the anniversary of his death thousands of pilgrims come to the Sanctuary.

The beauty of spirit and pureness of soul of *Padre* Claver make him one of the most wonderful figures in the history of the Continent. The memory of Father Claver shall never die and there always will be space in the world for him, while other followers of Christ will continue their work of teaching the divine doctrine of the Son of God until the consummation of the centuries.

Here two different reactions to books on the Society. The first is a treatment of Father Wynne's *Jesuit Martyrs of North America*:

I honestly believe that this was one of the best Books I have ever read. It is both interesting and inspirational and shows to me that the Jesuits are probably the most courageous men on earth. . . . It showed me how humble these great men were before God and that I must start immediately to carry my share of our Saviour's Holy Cross.

Not everybody likes his book. Listen to this review of *Saint Ignatius Loyola* by Christopher Hollis:

It seems a crying shame to me that a man so renowned with a life so well lived should be presented in such a dull, boorish fashion. . . . In all fairness to myself, I must classify this book as the dullest and poorest biography that I have ever read.

The Closed Retreat

JOHN W. MAGAN, S.J.¹

When Jimmy Walker, the glamor-boy mayor of New York, died in the winter of 1948, the newspapers gave him two and three page obituaries, such as his chameleonic career deserved according to the standards of the world. And while most of the papers did not hesitate to recount every last bit of scandal in the life of this play-boy mayor of our city (and I might add, erstwhile Xavier student), most of them reverted in their obituaries, to their old affection for him and buried the hatchet which they had brandished about in 1932 when Jimmy, after eight glorious years of two-faced living came to a sudden stand-still with his inglorious resignation, his forced exile in Europe, his divorce and remarriage and finally his virtual oblivion so far as the public was concerned.

It was not until four years before his death that Mayor Walker finally woke up and straightened out things with God, and then, while living quietly, tried to make up in some measure for the scandal of his former days. In the interim, he was seldom heard from. But he was not entirely forgotten even during this evening of his life. Every so often he found his name in print as he attended the obsequies of some former Tammany associate or some bright star of the sporting or theatrical world.

On June 19, 1947, he made the papers once again, this time on his own account. It was his 65th birthday, and the newsmen who had always been close to him thought it time to give him another write-up. They went to his apartment on East End Avenue for a birthday interview and asked him what life offered him now that he was 65. Instead of the flippant answer they expected, Jimmy came out with the remark, "I've got a full time job now, being mother and father to my two kids."

It left the reporters a little flat, let them down a bit, but six months later when one of them came to write the Mayor's obituary for the New York Times, he reported the birthday incident and ended his death notice with the words: "The man who was able to pass off his own downfall with a wise-crack, had finally found something to become serious about."

For years and years,—for as many years at least as I have known the meaning of the words, high school retreats and college retreats too, have been something to wise-crack about. They were a token help to students along lines spiritual, but little more than that. Many students took them

¹This is a part of a Symposium on "How to derive more profit from high school retreats" delivered at the meeting of High School Delegates at the Annual Meeting of the Jesuit Educational Association, Fordham University, New York, N. Y., April 6, 1953.

as a chance to get in more dates, more movies and more basket-ball. And faculty members, while scarcely willing to admit the fact, felt deep down inside, that the annual retreat was more a step in the right direction than a real contribution to the spiritual advancement of the students who were making it—the students over whom they had assumed the obligation of being spiritual fathers.

Then something happened. Maybe it was the Holy Ghost or maybe it was an accrediting agency. But whatever it was, faculties in Jesuit and non-Jesuit schools alike began to realize that their school retreats were something to become serious about, so much so in fact, that at this annual meeting of the Jesuit Educational Association, you are seriously discussing ways and means to derive more profit from high school retreats.

If I may be permitted to have an opinion,—for I have the peculiar distinction of being a Jesuit who never was associated with a high school or college faculty, and so am something of an intruder at a JEA meeting—I would like to say that I believe the answer to the question proposed in the title of this symposium: vis: "How can we derive more profit from High School Retreats" is succinctly summed up in the title of the paper I have been asked to read: viz: the Closed Retreat.

Some of you are familiar with what has been done in this New York Province along the lines of closed retreats for our seniors. Others have witnessed various sporadic efforts in other provinces, and all of you pay a certain lip service to the value of these efforts. I will not be satisfied with my coming here today, however, if even one of you leaves this discussion without the conviction that a real Ignatian closed retreat adapted to their mentality, is an absolute "must" for every Senior in each of our high schools and that anything less than that is not only not a step in the right direction but a real dereliction of duty in regard to those in our care.

I say a closed retreat is an absolute "must". It is not merely a frill on a Catholic or Jesuit education. It is not merely an improvement on the annual school retreat. It is in fact the only real retreat which our students are afforded. No matter what we care to call them, the traditional annual retreat, the open exercises conducted for one class or for the entire student body are not and cannot be true retreats.

They are at very best a series of lectures or sermons given *en masse* in a church or chapel or gym. As such they have thier value, but it is not the value of a retreat.

Such exercises, no matter who directs them or by what name they go, are of necessity much more the work of the priest conducting them than of the boys in the pews. A retreat, however, to be a true retreat, must

be spiritual *exercises*—exercises performed not by the priest but by the exercitant, exercises which have as their purpose the conquest of self and the regulation of one's life. That this end be achieved nothing short of a true closed retreat can be effectual.

You will all admit, I am sure, that the "proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian, that is to form Christ Himself in those regenerated by Baptism." (*Divini Illius Magistri*, America Press, p. 32.)

You will agree too, that "the true Christian [the] product of Christian education, is the supernatural man who thinks, judges and acts constantly and consistently in accordance with right reason illuminated by the supernatural light of the example and teaching of Christ." (ibid. p. 32)

Now while I realize your every effort in teaching literature, science, the social studies, religion and all the rest is directed toward this end, where, I ask you, better than in our peculiarly Jesuit instrument of education, namely the Spiritual Exercises can we find a more appropriate means of accomplishing this end of Christian and Jesuit education?

And are we being true to our heritage as Jesuit educators if we fail to offer our students these Spiritual Exercises with all the pristine spirit which they are able to absorb; and that, precisely as part of their formal education with us? In other words, are we doing our full job as Jesuit educators if we allow our students to pass from us without the opportunity of a closed retreat?

The studies we offer in the classroom, the spiritual activities, sodalities and all the rest which we have in our schools, the other extra-curricular activities which we foster,—each of these in its own way is intended to help form the true Christian, the product of Christian education. But is it not true that in each of these activities, curricular and extra-curricular, the world is too much with us? Is it not true that, despite all we offer or would like to offer, the triple concupiscence of the world, the flesh and the pride of life still undermines much of our work? And is it not true that neighbor classroom studies or pious societies nor athletics nor anything else are able to lead our students to that self-conquest and regulation of life which is fundamental to all true Catholic education and which is so admirably achieved by that "quasi-sacramental" instrument of the Ignatian exercises?

The annual retreat, in the sense we knew it long ago, in the sense in which it still exists in many of our schools today, is not able so much as to get to the heart of the matter, let alone to purge the hearts of our students of those inordinate attainments which are the basic cause of the failures, great and small, which we find in the products of our educational efforts.

You who serve as confessors and student counsellors as well as teachers of secular subjects, know as well as anyone that the boys to whom we give our engraved diplomas are all too often not the supernatural men who think and judge and act in accordance with right reason illuminated by the supernatural light of the example and teaching of Christ, but that all too often they are much rather boys with a Christian veneer, who deep down inside are too much like the products of a Petty Prep, a Pomfret School, or possibly even a Theodore Roosevelt High School. For the most part they are more than well meaning individuals. They are boys with a clear sense of what is right and wrong, a clear understanding of the Christian code, creed and cult. But all too often, like the scriptural status of Nabuchadonsor, their head is of fine gold, their heart of silver and their feet of clay.

Why? Is it because our educational system is grossly deficient? Surely not in the sense that they have received too little instruction in Faith or Morals, but deficient in the sense that, despite their years of being with us, they have not had an opportunity of "pondering in their hearts," an opportunity of retiring for a little while and turning their thoughts from Virgil, Cicero and Sid Caesar to the truths which make men free.

The annual retreat, in the sense of a mission band preacher giving three or four talks a day does not even scratch the surface of the problem. No doubt his pyrotechnics are the occasion of many a good confession, but a good confession, good though it is, is a far cry from forming a man of character, or of reforming the character of a man.

The annual retreat—I would far rather call it "the student mission"—gives a boy something to think about several times a day for the half hour period during which the preacher is working, but all too often that is just the trouble with it; the preacher is doing the work, and the boy in the pew is doing tic-tac-toe on the top of a hymn card, or at very best putting a few prayer interludes into the course of an otherwise busy day, filled with conversation, recreation and not too uncommonly with term papers or other class assignments which some zealous instructor has managed to multiply during the three days of retreat.

It is not my purpose in being here to criticize what has been done or is being done during these annual student missions. I am only contending that they are not retreats in any sense of the word and that we are doing an injustice to the retreat movement to call them by that word and an injustice to ourselves and our boys if we delude ourselves into thinking that by offering them this so-called annual retreat we are giving them even a little of the benefits of a true retreat.

The mere fact that, for as many years as I have known Jesuit educa-

tion, every school I have known has had a place in its curriculum for a school retreat of some kind, proves that we have some belief in the value of the Exercises. But unless the exercises are conducted as real Ignatian Exercises they cannot produce the excellent effects which we correctly attribute to them. No less an authority than Pope Pius XI said: "We are clearly taught that in these Spiritual Exercises there is a wonderful power of bringing peace to men and carrying them upwards to holiness of life." (*Mens Nostra*, America Press, p. 6.) But the same Pontiff has likewise warned us that "all that [He] has said about the Exercises and their marvelous results supposes that they be practiced in the proper way, and that they do not become a commonplace habit, practiced without enthusiasm and having consequently, little or no effect on the soul." (*Mens Nostra*, Paulist Press, p. 19)

The Holy Father goes on to tell us how to get the desired effects: "First of all, the Exercises must be made in retreat and away from the distractions of ordinary occupations, as the 'Imitation of Christ' so beautifully says: 'It is in silence and quiet that the devout soul advances.'" He is very explicit in saying that he "wishes particularly to insist on *closed* retreats" (*ibid.* p. 20) for "in these, one is more securely separated from creatures, and in silence the soul attends more closely to itself and God." (*ibid.*)

Let anyone think that these quotations from Pius XI's Encyclical *Mens Nostra* pertain exclusively to retreats for older men and not to boys of high school age, let me quote him twice again, first from that same encyclical where He is very explicit in saying "A splendid dawn, indeed, which should be followed shortly by a perfect day, if the custom of retreats be spread and carefully fostered among Catholic societies, especially those consisting of young people." (*Mens Nostra*, Paulist Press p. 18) and again from his apostolic letter on St. Aloysius Gonzaga, wherein he writes: "It is absolutely necessary . . . that the [life] of young people should not be dragged down to such a low level that its whole scope be confined to the enjoyment of perishable things which not infrequently absorb the energies and efforts of the young, but should rather be considered as a period of training, in which by serving Christ alone, we direct our energies to the attainment of eternal happiness. This true appreciation of life our young people will easily obtain, if, in imitation of their heavenly patron [Aloysius Gonzaga], they will withdraw now and then for a fixed time from the turmoil of daily occupations to the quiet atmosphere of the Spiritual Exercises which as long experience has proved, are eminently suited to produce the most effective and lasting results on the impressionable and eager minds of the young." (Apostolic Letter of Pius

XI Confirming St. Aloysius as Patron of Youth in *Selected Writings of Father Ledochowski*, p. 273.)

As educators, it is our duty to fit boys for life, to give them not only dogmas and moral precepts, but most of all the ideals which enable them to live their lives after the model of Jesus Christ.

In the classroom they are taught the morals and the dogma. In the gym they are given a certain physical stamina. On the basket-ball court or football field, they are given at least a modicum of self-reliance and sense of fair play, and maybe even a certain intestinal fortitude to strengthen them against some of life's ups and downs. But it is only in a closed retreat, "in a time of immunity from care" (as Seneca would express it) "that the soul is prepared for hard things," and given the ideals which it can hold and cherish, and in the light of which it can make its elections of things petty or immense in daily life.

After his ordination to the priesthood, Blessed Claude de la Colombiere is reported to have said that had he the chance to make his Theology over again, he would spend just half as much time at his desk as at his predieu. The point is obvious. It is not knowledge which educates, which brings out the best in us, but realization. And it is precisely realization which can be obtained from a closed retreat. For most of our students that is the only place wherein it can be obtained.

Most any boy in high school *knows* the general theme of the Foundation. Most all of them have heard of the triple sin. Personal sin too, is well known by them. Hell, death and mercy, they have all heard about. The Kingdom, the Passion, the Risen Life—all these they *know*. But they have no *realization* of them. It is precisely that which we try to give them in the closed retreat. Only in the closed retreat can they come to any intimate knowledge of Jesus Christ; only there can they be inspired to imitate Him—for nowhere else but in a strictly closed retreat have they the opportunity of fleeing for a time from the headlines of the newspapers, the radio comedians and the late-late show on television. Only in the meditations of a closed retreat can they come into intimate contact with Our Blessed Lord, and only from it can they take away an ardent zeal to do something big for Him.

I do not mean at all to imply that we should close our schools and devote ourselves entirely to the apostolate of boys' retreats. Rather I am insisting that there is no better way of tying together the loose ends of our education, and of crystallizing the vast expenditures of wealth, time and effort which goes into our schools than by giving every senior in them the opportunity of using that instrument of grace which we as Jesuits

rightly hold in second place only to the Sacraments—the true Spiritual Exercises of our Father St. Ignatius.

I would like to insist in this discussion that I am not talking of something purely theoretical. We of the New York Province know it can be done, for with God's help it has been done here now for twelve years.

I know there are obstacles, plenty of them; but I know as well that the fruits of these retreats more than justify the labor and dislocations that are essential to them.

The closed retreats for students of our schools here in New York were originally held in mid-weeks at our two men's retreat houses in Morristown and Staten Island. Xavier and Brooklyn started the idea. Fordham and Regis soon after adopted it. More recently Loyola School and Saint Peter's were initiated into the movement. Canisius in Buffalo at first thought it was impossible, for there is no Jesuit retreat house there, but during the last semester, the impossibility was resolved by a zealous student counsellor who found ways and means of having his boys provided for by a Jesuit retreat master in a Columban Fathers' house.

The movement has gained such proportions that during the last twelve months it has been my humble privilege to open in this province the first retreat house exclusively for youth in America. Some said it could not be done. They said it could not pay. Even now people are saying it will not work. But the fact is it is working and working wonderfully. It will work in your province too if only you give it a try.

It will work so well that the boy retreatants from your schools will build you a boys' retreat house even as they built one for us. It was from our boys that the initial \$10,000 came for our Gonzaga Retreat House. It was from our boys that the stimulus came to open a house for them. It was our boy retreatants who contributed much of the work in this \$250,000 all volunteer retreat house project.

How valuable the project is in their minds, one former retreatant and initial contributor wrote a while ago: "I have never spent ten dollars in a better way than the ten I sent while I was at Parris Island in 1945."

And our Gonzaga retreatants of 1953 are more than appreciative of the opportunities afforded them by those who made the house possible.

In a questionnaire we give them after the retreat, asking them about their reactions to it, nearly every boy is enthusiastic about the chance for meditation. Here are a few random reactions:

"I liked the time we were allowed to spend in meditation."

"I liked the chance to speak and meditate with God."

"The retreat gave me a chance to see things as they are and to see what I could do about them."

"I liked the abundance of time in which to meditate on the matter explained."

"I liked the silence and the time to meditate."

These are random reactions picked from a single retreat group. Yet most everyone is the same. These boys realize, perhaps more than we, their need of a chance to think deeply on fundamental truths. They realize the need, not of sermons or lectures, but of a strictly closed retreat, a retreat in which they do the work of meditation, in which the truths of the Spiritual Exercises are unfolded for them not by the oratory of a preacher but by the cool, deep recollection of a boy with God.

There is an added reason why we must offer our Seniors the chance of a closed retreat. It stems from the present war. We hear a lot about pre-induction training, and a year ago you were discussing at this meeting the ways and means of preparing our boys for service. Here, in closed retreats you have the most satisfactory answer for the problem.

With the new administration in Washington, our high school graduates are being called again. The honeymoon is over for the 19 years olds, and the old order of World War II, when the graduate received his greetings from Uncle Sam as he received his diploma from Father Rector, is coming back again. We have to face our responsibility of preparing our boys to meet it.

An Ignatian closed retreat is as necessary for them as a pre-induction physical, more so, in fact, for physical deficiencies end with time while moral ones have a definite bearing on eternity. And eternity and military life have a strange way of being linked together.

But even if our boys are not destined for uniforms, they are destined for the future, and the best help we can give them to meet that destiny is the closed retreat, for better than any other instrument, the closed retreat can make the student realize just where he fits into the picture of this thing called life, and just what he is living for. Before he goes off at the end of the retreat, he will come to understand just how he stands toward everything else and everyone else around him,—just what people are, what pleasure is and what is pain. He will see more accurately than ever he saw before what he himself is made of, and what kind of a job he has made of his eighteen years of life. Most of all, he will form for himself a definite and focused plan to guide his days ahead, be they days to be spent in civilian clothes, the uniform of his country or a uniform of the Church. He will form straight notions on the obligations he has toward himself and toward his fellow men. He will know how far he can share their fun and just where he must stand aloof. In short, he will have a practical outline for adapting his Christian code and creed and cult to

a very unchristian world. He will see too, more than ever he did before, the apostolate that awaits him in his parish and any other milieu in which he might chance to enter.

Examples by the score could be narrated—one for every boy retreatant; but case histories are not needed. What is really needed in the conviction on the part of Ours of the efficacy of the true Ignatian exercises, in which the boy is given *full* doctrine on Christian perfection. When that is had, all other obstacles to senior closed retreats will be overcome; for the man who sincerely believes in the value of a thing, sees nothing as impossible. To him the impossible is simply something which takes a little longer. And if perchance, you think that in the case of your province or your school, that that "little longer" will be longer than you can wait, then I would like to give you the secret of Gonzaga Retreat House. It too looked impossible.

There was a time, about six years ago, when six men could have been found who would have built the house for the asking. As a matter of fact, they had all but given the cash. But at the time the requisite permission was not forthcoming. The ecclesiastical powers-that-be simply refused to sign their names. And while he was waiting for their signatures, the gentleman who had guaranteed \$300,000 from himself and his five friends, was taken from this earth.

The net result was a handful of change and a bit of property which had been purchased for the house. That and the Sacred Heart. The change was spent and the property still lies unused, waiting for the second boys' retreat house, for the Sacred Heart has seen to it that the first retreat house for youth be established at Monroe. The story is fantastic, but I'll not bore you with it now. It is the story of faith in the Sacred Heart who has promised us as Jesuits to grant us fruits to our labor beyond our fondest hopes if we are devoted to Him. So if you are sold on the value of closed retreats, then permit me to tell you that you can have them before long, if you give the Sacred Heart the job of providing them for your boys and your school. But once you have them, beware! You will have to make ready to have them for non-Jesuit schools too, for public school students and for the colleges. When that time comes, you will be sold on their value that you will be wondering why anyone so inept as I had to tell you about them in the first place.

Preparation for the Annual Retreat

THOMAS A. MURPHY, S.J.¹

In this age of new aids in education—the standardized testing, personality inventories and remedial means for our high school students—there are still the old things that we cherish. The old ways that are still new with the grace of God for our students; the traditions, the heritages that are so identified with our work that we cannot lose sight of their values in these present years when the scenes of the stage of education are shifting with such a rapid pace. Because of this trend in changing years, a symposium on the annual retreat is very timely.

As we look back on our own high school days, reflecting on the personal spiritual profit that was ours in the time of retreat, well might we thank God for His multiple grace and especially for the grace of our retreat masters, and for the inspiration that we received from the Jesuits of old. They sowed the seeds that later bore fruit in the lives of thousands of Catholic laymen and in the lives of thousands of priests and religious. May we pay tribute to them. Their ways might seem different to us of a new generation and our ways might seem different to their generation, but knowing values, as they taught them, let us face the problem of preparation for the annual retreat with a vivid memory of the past while looking at the present.

Preparation is of great importance in this day and age of advertising and propaganda, in this age of so many distractions, divergent forms of entertainment and unsettled world conditions. They are different from the days of old when the other generation gave their high school retreats. There was peace, for the most part, in the world; there was less sophistication and greater simplicity; there was less money and fewer divorces; there were fewer cars and less spiritual dangers—yet, there were the perennial problems of youth. Because our present problems are ours alone, we have to meet them with honesty and build up our approach with the shrewdness and wisdom of these modern times.

The important task for the annual retreat begins with the work of obtaining a retreat master who understands modern boys, who is cognizant

¹Delivered as part of a symposium on "How to derive more profit from high school retreats," to the High School Delegates at the Annual Meeting of the Jesuit Educational Association, Fordham University, New York, N. Y., April 6, 1953.

of the circumstances in which they live, who realizes their worth as well as recognizing their faults, and who can transmit his ideas with clarity, conviction and simplicity to the adolescent mind. There are many excellent retreat masters in our high schools, colleges, parishes and on our mission bands, men who do great work but whose work is limited to summer retreats, week-end retreats and missions to adults. They are not in the specific field of boys' retreats and this does present a difficulty.

The annual retreat is not a mission nor is its main purpose to entertain. It is so crucial a time for the student that the selection of a good man for boys' retreats is of great importance. So frequently, it happens that a man with talent for this work is not available because of teaching schedules, administrative work and mission assignments. Because the field is limited and because of the necessity of avoiding a repetition of the same man more than two years, we meet the difficulty of obtaining a man who, although an excellent preacher, may not be the man for the annual retreat because he does not reach the mental age of his audience. All of us have experienced this problem. While it has not reached any major proportion, the fact remains that we need good men in boys' retreats because of the importance of the retreat for the modern boy. He needs inspiration and he needs help in these baffling years of adolescence when emotions are new problems, social grace a new asset, awkwardness a new trial, and life itself a brand new and serious problem.

At this period, he is forming a design for living and he can only make the pattern from what he has noticed, from what he has judged, from what he has been taught. Because of the reactionaries of this modern age who also know the power, resources and flexibility of the young person's mind, the modern boy needs positive motives interestingly presented. He is responsive to high ideals, and the seeds of vocation are sown in these formative years. The majority of vocations to the priestly and religious life come from boys of high school age. We rely on them to fill the ranks, but to accomplish this, we must inspire them with lofty ideals and show them that Christ in this modern age is the ideal for boys. It is He who has placed a value on their obedience, on the sacredness of their purity, on the timeliness of their labor, on the security of their work and on the advantages of their generosity.

Just as the older generation accomplished much good in their retreats, this generation can do likewise if we have men with a talent for reaching high school minds, and men with an appreciation of the modern boys' outlooks and problems. At the present time, there are some excellent retreat masters for high schools but too few from whom to draw. An interchange between provinces would be advantageous if it could be

arranged, but if a man is not in this work exclusively, again you have the difficulty of taking him from his regular work and the problem of travel which would increase the number of days away from his work.

The high school retreat master should be a man who has taught in high school. After several years of teaching, as background for his work of giving high school retreats, he would have many advantages in his favor. He would know skills and techniques for reaching young boys and could employ these means in his work.

One approach would be by the use of the audio-visual techniques. The Freshmen are acquainted with this method from their primary school days, and to present the fundamentals of the Exercises by visual means will aid attention, concentration and assimilation. The listeners will have more definite helps for remembering the truths presented. They are accustomed to these presentations through television, magazines and advertisements. At the college religious institute at Holy Cross two years ago, a series of pictures depicting the various truths of the Spiritual Exercises were shown by Father Vachon of the California Province. They were exquisitely done, and, while the general appeal of these pictures would seem to be for the more mature groups who make the Exercises, if they were printed for general use, I think some of them could be used for our high school retreats. Another example of the visual method is the motion picture "The Greater Glory," sponsored by the New York Province. This picture was an excellent showing of our training and our life, and it most certainly carried a more weighty message than a verbal presentation in a classroom or auditorium.

This might be a change from our old techniques, but we have to meet the present problems, and we have to employ the means that God is permitting in this our day. Our spirit would seem to indicate the need for meeting the present challenge and employing those means which will effectively bring about the best results. We not only can use talented men for boys' retreats but we can also use the new techniques for making our retreats—not more modern, but more captivating for the adolescent boy. We, too, are sowing the seeds of Christian living and, in proportion as we work with modern implements, the seeds will bear as much fruit as they did of old. If we are to reach into the garden of the adolescent souls, then our tools must be up to date. Even with modern tools, the farmers produce good results, for they do not discard fundamentals even with new inventions.

The retreat master for boys' retreats should be a man who is aware of the possibility of these new techniques and one who will use them to clinch his talks. Since attention is the problem in high school retreats,

and keeping them interested for nine talks is a challenge, it would be worth while for the present and future retreat masters to try these new techniques while not completely shelving the old and tried methods. Our success can only be gauged by results and reactions. These new techniques may be an external grace for some boy.

These visual techniques are not confined to sixteen millimeter films. Posters can be used, various drawings, key words printed in large type and many other details. These aids can serve as daily themes for the bulletin board and can give some indication of the truths to be presented. If they are used during the talks and placed on the bulletin board after the talks, they will serve a unity of purpose in each of the days of retreat and will be a contribution to recollection. The modern boy is familiar with advertising, and if we can make him more aware of the spirit of the retreat by slogans, posters, or by other visual means, he will be more conscious of the value of the retreat and more cognizant of the truths that are presented.

Selling the product is part of modern life. If we catch the attention of students during retreat by visual aids, how much more necessary it is to advertise the retreat weeks before it begins. Selling the retreat can be done through the bulletin boards, over the public address system every hour on the hour, in school papers, in classrooms, assemblies and personal contacts. We know the retreat is important but we want to make the students realize its importance.

While the retreat is of obligation, our efforts to sell the retreat and make it attractive should be part of the preparation. If we can arrange a campaign of publicity pointing out the positive good obtained from a retreat, then it will render our audience more benevolent to these three days of prayer. It will help to eliminate the attitude that the retreat is three days free of study and class. In weekend retreats, you meet a group who come for retreats because they want to make it; in high school retreats the element of obligation is present and because of this, our preliminary publicity should make it most attractive. We should market our product, we should draw on the resources of modern advertising and, undoubtedly, it will pay off dividends during the days of retreat. Such advertising should help recollection, silence and cooperation.

Associated with these preliminary arrangements is the important preparation of the spiritual reading periods. The librarian performs an important work in providing good spiritual books and pamphlets for the retreat. The selection should be carefully chosen and should be made available to the teachers, prefects and students. Since spiritual reading is usually done in common, interesting books are necessary. The subject

matter should, somehow or other, relate to the matter of the retreat. A random choice can make the reading period dull and flat. A theological treatise with high school students can render them numb. We have to adapt our reading to the mentality of the listeners. A few years ago, the Philosophers Sodality Academy at Weston College compiled a list of spiritual books for boys. To my knowledge this was approved by Father Harold Gardiner and was later published. Father Raymond Fullam of the New York Province, then a theologian at Weston, worked with the Academy in compiling the list, and from the testimony of the regents, it is very good. We need to pool our resources and to have some sort of exchange columns for spiritual books in our high school magazines or in other school publications. In conjunction with some diocesan vocational weeks, a list of spiritual books is sent out to the schools by the Diocesan Superintendent. There is a great demand for good spiritual reading for high school age and all of us are aware of this. New books must be constantly added to our library collection in order to avoid anything like a 'static' list. The project, now under way at West Baden, for the Sodality prayer book, included contacts with all the provinces. We were asked to give suggestions, to check off prayers that we thought would appeal to our specific group of Sodalists. If we had some means of contact between our student counsellors or librarians, not only for good spiritual books but new spiritual books for boys, the preparation of this phase of the retreat would be more efficacious.

At a recent meeting of the student counsellors in New York, many problems pertinent to the closed retreats for our seniors were discussed with much profit. Prior to our underclass retreats, a faculty meeting devoted to the problems belonging to a local retreat would be a fitting prelude. Such a meeting should include the lay faculty, for many of these men have been trained in our schools and also have made closed retreats in our houses. They are cognizant of the value of a retreat and they can encourage the students in their classes to appreciate this opportunity. There should be a correlation of activities prior to retreat to bring about the best results. The method of discussing the problems of a local retreat at a faculty meeting would be good motivation for the teachers and prefects. A discussion of the spiritual needs of the school, a consideration of the weak spots in time order, apparent defects that should be remedied: procedures in going to and from the points, effective means for better silence, the value of periods of adorations and the importance of the interviews for the retreatant.

In the general retreat, personal interviews for all the students are not possible. Since these personal contacts are so advantageous for the seniors

in the closed retreats, such opportunities should be made available for the general retreat. This would involve working out a system that would not encroach on the liberty of the students to consult with the priest or faculty member of his choice. It would mean either asking for volunteers or appointing men for consultation at designated times during the retreat. The results would be of immeasurable good both for the student and for the consultor. It would be helpful for the student to know that he could consult with a particular man during the remaining school year, and it would be helpful for the consultor in the "follow up" work of the retreat. The stimulation of interest in every phase of the retreat is necessary in making preparations. If a plan could be devised whereby the faculty could serve as consultors and make this fact known to the retreatant, this would be a spur for all of us. While the interview would not be of obligation, it could be made attractive enough to appeal to the students, to consult with someone, not only on spiritual topics but on other subjects about which there might be concern. A student counsellor is available for all the students, yet in time of retreat he would welcome the aid of the faculty in advising and counseling. This work can start at the time of the annual retreat, and if we carry it out with determination and success, more boys will use the privilege and fewer boys will graduate from our schools with the impression that we were not interested in helping them.

The interview is one of the many new details in this age of new things, and its problems have been duly appraised. The next subject of arranging a question box period during the general retreat might be as difficult to resolve. How can the question box period fit in with the time order. Question box periods can be too prolonged and, if the questions are not carefully sorted, there are too many repetitions. It does give the opportunity to a teacher to be more aware of the mode of thinking of the students and from this angle it has many blessings. If the period is conducted in each homeroom, the group will be small and the class will feel more at ease than it would in a large gathering. The advisability of a question box period during the general retreat might be questioned. It could be held periodically during a religion class, but the time of retreat is unique for making inquiries. In our closed retreats, the students find the question box period most enlightening and these same students have the opportunity to ask questions during their religion classes. Since attention lags during the reading period, the question box might be a good substitute for one of the days of the retreat. It will stimulate interest and activate their attention. They have been listening to talks, listening to reading in common, saying the Rosary in common and at this

point the opportunity to participate in a discussion should be invigorating for them. If the questions are placed in the box and left in each classroom on the first or second day of retreat, the teacher or prefect will have time to classify the questions and time to prepare answers. With a group of thirty or more boys, you will find a set pattern in their questions and not all of the thirty will ask questions. Once the prefect starts to answer the questions, new ideas come into the students' minds and the discussions that follow will be beneficial. Because of this change of pace and the active interest that a question box period instills, the task of holding students' attention on the third day of retreat will be easier for the retreat master.

The question box might be the solution to the long periods of waiting that are inevitable on the third day. It should not affect their preparation for Confession; for the Principal can notify the class ten minutes before the class will be summoned. These delays are unavoidable on the third day and, at times, it necessitates cancelling one of the talks. As a substitute then, a question box period could be placed on the time order for the third day. It would be a happy remedy to the protracted reading periods that fill in the long intervals while waiting to be summoned for Confession.

The older generation chose a most appropriate time for the retreat, early in the school year, for they realized the conflicts that do arise between study and problems of the soul. They knew that a boy could do better work if he were at peace with God. Holding on to this tradition will be very valuable for us because the annual retreat, early in the year, gives an impetus to greater spiritual activity and to a more full life with God.

With the growth of retreat houses, our generation can give something new to the present group of seniors in our high schools, the opportunity of the closed retreats. Planning here is as intensive as it is for the general retreat, and the results are as excellent.

Whether we of this generation of Jesuits or those of the older generation of Jesuits plan for the annual retreat, all of us have this in common, we plan for the Greater Glory of God.

Jesuit Educational Association

College and University Enrollment, 1953-1954

	Liberal Arts	Commerce		Dentistry	Divinity	Education Univ. College	Engineering	Graduate	Law		Medicine	Nursing	Pharmacy	Social Work, Service	Miscellaneous	Totals			Extension Low Tuition	Grand Total	Veterans	Graduate	Summer Undergrad.
		Day	Night						Day	Night						Full-Time	Part-Time	Full & Part					
Alma College .....	..	..	..	..	105	..	..	..	..	..	..	..	..	..	..	105	..	105	..	105	..	..	..
Bellarmine College	131	..	..	..	..	..	..	..	..	..	..	..	..	..	..	131	..	131	..	131	..	..	..
Boston College	1,597	1,096	..	..	..	285	..	626	219	242	..	657	..	114	815	4,053	1,598	5,651	409	6,060	548	424	826
Canisius College	579	328	195	..	..	..	..	229	..	..	..	27	..	..	672	1,063	967	2,030	490	2,520	237	66	285
College of the Holy Cross ..	1,830	..	..	..	..	..	..	9	..	..	..	..	..	..	..	1,837	2	1,839	200	2,039	13	..	..
Creighton University, The	921	291	67	177	..	..	..	120	90	..	302	353	145	..	..	2,115	351	2,466	..	2,466	459	266	362
Fairfield University	580	..	..	..	..	..	..	263	..	..	..	..	..	..	..	590	253	843	25	868	52	100	141
Fordham University	1,755	1,061	353	..	..	2,741	..	958	382	259	..	..	460	252	449	6,582	2,088	8,670	31	8,701	849	483	2,127
Georgetown University ..	1,190	..	..	368	..	..	..	610	420	441	455	200	..	..	1,269	3,765	1,188	4,953	..	4,953	737	615	635
Gonzaga University	449	168	90	..	..	132	247	15	..	151	..	281	..	..	28	1,335	226	1,561	295	1,856	198	58	281
John Carroll University ..	1,977	149	299	..	..	..	..	125	..	..	..	..	..	..	..	1,675	875	2,550	..	2,550	287	56	345
Le Moyne College	951	..	..	..	..	..	..	..	..	..	..	..	..	..	..	892	59	951	651	1,602	76	..	90
Loyola College	694	185	244	..	..	..	..	86	..	..	..	..	..	..	..	556	653	1,209	..	1,209	189	81	246
Loyola Univ., Chicago	1,369	654	..	363	..	A 1,739	..	732	134	84	338	376	..	114	225	3,399	2,729	6,128	1,311	7,439	592	641	2,366
Loyola Univ., Los Angeles ..	679	282	146	..	..	..	176	63	138	193	..	..	..	..	..	1,113	564	1,677	245	1,922	278	75	344
Loyola Univ., New Orleans ..	553	290	244	212	..	271	..	95	47	62	..	102	144	..	457	1,501	976	2,477	..	2,477	445	90	635
Marquette University	2,052	1,090	682	445	..	..	959	509	204	..	396	326	..	..	1,244	6,036	1,871	7,907	..	7,907	344	708	926
Regis College	657	..	..	..	..	..	..	..	..	..	..	..	..	..	..	487	170	657	63	720	102	..	153
Rockhurst College	423	..	624	..	..	..	..	..	..	..	..	..	..	..	..	415	632	1,047	237B	1,284	457	..	197
St. Joseph's College	2,036	..	..	..	..	..	..	38	..	..	..	..	..	..	..	1,179	895	2,074	300	2,374	318	..	350
St. Louis University	3,528	572	511	301	..	C ..	658	1,058	132	172	499	472	..	77	..	5,922	2,058	7,980	2,298	10,278	1,669	1,393	1,814
St. Mary's College .....	..	..	..	..	136	..	..	..	..	..	..	..	..	..	..	136	..	136	..	136	..	..	..
St. Peter's College	690	601	375	..	..	..	..	..	..	..	..	..	..	..	..	1,524	142	1,666	308	1,974	283	..	172
Seattle University	884	393	150	..	..	283	278	4	..	..	..	140	..	..	75	1,930	277	2,207	821	3,028	530	161	715
Spring Hill College	720	..	..	..	..	..	..	..	..	..	..	..	..	..	..	674	46	720	252	972	156	..	410
University of Detroit	1,850	976	1,084	291	..	..	1,452	513	175	190	..	..	..	..	1,137	4,714	2,954	7,668	..	7,668	1,575	561	1,009
University of San Francisco ..	1,103	433	522	..	..	42	..	67	65	107	..	89	..	..	..	1,196	1,232	2,428	165	2,593	487	81	1,073
University of Santa Clara ..	426D	245	145	..	..	..	255	..	39	..	..	..	..	..	..	963	147	1,110	..	1,110	140	..	7
University of Scranton	985	252	469	..	..	..	..	117	..	..	..	..	..	..	..	1,039	784	1,823	212	2,035	867	85	347
West Baden College .....	..	..	..	98	..	..	..	..	..	..	..	..	..	..	..	98	..	98	..	98	..	..	..
Weston College	97	..	..	98	..	..	..	..	..	..	..	..	..	..	..	195	..	195	..	195	..	..	..
Woodstock College .....	..	..	..	231	..	..	..	..	..	..	..	..	..	..	..	231	..	231	..	231	..	..	..
Xavier University	1,209	398	497	..	..	..	..	378	..	..	..	..	..	..	123	1,182	1,423	2,605E	..	2,605	429	239	396
Totals 1953-1954	31,915	9,464	6,697	2,157	668	5,493	4,025	6,615	2,045	1,901	1,990	3,023	749	557	6,494	58,633	25,160	83,793	8,313	92,106	12,317	6,183	16,252
Totals 1952-1953	32,116	10,058	5,942	2,127	643	5,100	3,966	6,660	2,142	1,983	1,979	3,289	730	..	7,167	57,321	26,581	83,902	4,148	88,050	14,445	5,167	15,311
Increase or Decrease	-201	-594	755	30	25	393	59	-45	-97	-82	11	-266	19	557	-673	1,312	-1,421	-109	4,165	4,056	-2,128	1,016	941

(A) Theologians listed under West Baden College; (B) 1952-53 enrollment; (C) Theologians listed under St. Mary's College; (D) Includes 71 at Sacred Heart Novitiate, Los Gatos; (E) Includes 60 Duplicates.

Jesuit Educational Association High School Enrollments 1953-54

	Freshman	Sophomores	Juniors	Seniors	Specials	Total 1953-1954	Total 1952-1953	Increase or Decrease
Bellarmine College Preparatory, San Jose....	230	175	158	163	..	726	730	- 4
Bellarmine High School, Tacoma.....	93	76	81	68	..	318	340	-22
Boston College High School, Boston.....	461	377	331	261	..	1,430	1,421	9
Brooklyn Preparatory School, Brooklyn.....	177	273	243	201	140	1,034	928	106
Brophy College Preparatory, Phoenix.....	45	40	0	0	..	85	37	48
Campion Jesuit High School, Prairie du Chien	180	123	120	107	..	530	506	24
Canisius High School, Buffalo.....	296	246	179	124	2	847	793	54
Cheverus High School, Portland, Me.....	88	98	78	57	..	321	323	- 2
Cranwell Preparatory School, Lenox.....	36	34	50	43	20	183	180	3
Creighton University High School, Omaha..	141	135	120	122	..	518	499	19
Fairfield College Preparatory School, Fairfield	272	231	195	186	2	886	873	13
Fordham Preparatory School, New York....	216	177	193	111	..	697	667	30
Georgetown Preparatory School, Garrett Park	51	40	44	49	43	227	246	-19
Gonzaga High School, Spokane.....	203	159	155	114	..	631	572	59
Gonzaga High School, Washington, D. C....	165	157	90	136	..	548	571	-23
Jesuit High School, Dallas.....	130	108	73	67	..	378	320	58
Jesuit High School, New Orleans.....	239	178	198	163	149	927	917	10
Jesuit High School, Tampa.....	50	62	41	36	..	189	182	7
Loyola Academy, Chicago.....	196	215	210	180	..	801	792	9
Loyola High School, Towson.....	178	165	141	135	5	624	598	26
Loyola High School, Los Angeles.....	265	210	190	197	..	862	797	65
Loyola High School, Missoula.....	27	34	0	0	..	61	..	61
Loyola School, New York.....	23	19	16	9	25	92	66	26
Marquette High School, Yakima.....	63	59	40	52	..	214	232	-18
Marquette University High School, Milwaukee	251	233	210	196	1	891	894	- 3
Regis High School, Denver.....	121	119	85	80	1	406	365	41
Regis High School, New York.....	175	135	124	105	..	539	496	43
Rockhurst High School, Kansas City.....	129	119	111	67	..	426	388	38
St. Ignatius High School, Chicago.....	281	221	243	230	1	976	1,000	-24
St. Ignatius High School, Cleveland.....	269	185	147	151	..	752	712	40
St. Ignatius High School, San Francisco....	268	239	208	185	..	900	866	34
St. John's High School, Shreveport.....	56	65	37	42	96	296	335	-39
St. Joseph's College High School, Philadelphia	210	173	195	144	..	722	733	-11
St. Louis University High School, St. Louis..	210	213	200	186	..	809	794	15
St. Peter's College High School, Jersey City..	317	277	243	191	..	1,028	1,015	13
St. Xavier's High School, Cincinnati.....	241	216	180	159	..	796	742	54
Scranton Preparatory School, Scranton.....	51	45	52	46	..	194	207	-13
Seattle Preparatory School, Seattle.....	131	112	105	85	..	433	418	15
University of Detroit High School, Detroit..	289	287	250	216	..	1,042	1,030	12
Xavier High School, New York.....	310	251	213	167	..	941	885	56
TOTAL 1953-1954.....	7,134	6,281	5,549	4,831	485	24,280	..	..
TOTAL 1952-1953.....	6,964	6,099	5,200	4,836	371	..	23,470	..
INCREASE OR DECREASE.....	170	182	349	-5	114	..	..	810

Freshmen 1952-1953, 1953-1954

	Liberal Arts		Engineering		Commerce		Total		
	1952-1953	1953-1954	1952-1953	1953-1954	1952-1953	1953-1954	1952-1953	1953-1954	Increase or Decrease
Boston College	428	427	..	..	402	282	830	709	-121
Canisius College	169	192	..	..	122	121	291	313	22
College of the Holy Cross.....	484	509	..	..	..	..	484	509	25
Creighton University, The.....	275	312	..	..	122	91	397	403	6
Fairfield University	210	201	..	..	..	..	210	201	-9
Fordham University	553	494	..	..	426	385	979	879	-100
Georgetown University	364	407	..	..	196	224	560	631	71
Gonzaga University	57	67	73	110	40	51	170	228	58
John Carroll University.....	583	641	..	..	..	..	583	641	58
Le Moyne College.....	284	359	..	..	..	..	284	359	75
Loyola College	259	239	..	..	119	133	378	372	-6
Loyola University, Chicago....	364	454	..	..	213	178	577	632	55
Loyola University, Los Angeles..	155	162	67	55	71	72	293	289	-4
Loyola University, New Orleans	183	215	..	..	81	117	264	332	68
Marquette University	698	891	295	355	291	357	1,284	1,603	319
Regis College	178	204	..	..	..	..	178	204	26
Rockhurst College	99	110	..	..	68	58	167	168	1
St. Joseph's College.....	367	351	..	..	..	..	367	351	-16
St. Louis University.....	1,050	1,147	211	275	302	359	1,563	1,781	218
St. Peter's College.....	191	154	..	..	224	178	415	332	-83
Seattle University	329	417	59	96	83	109	471	622	151
Spring Hill College.....	301	213	..	..	..	..	301	213	-88
University of Detroit.....	588	522	524	588	410	387	1,522	1,497	-25
University of San Francisco....	121	99	45	39	132	103	298	241	-57
University of Santa Clara.....	161	124	101	90	74	64	336	278	-58
University of Scranton.....	226	259	..	..	77	83	303	342	39
Xavier University	224	262	..	..	123	232	347	494	147
Totals	8,901	9,432	1,375	1,608	3,576	3,584	13,852	14,624	772
Increase or Decrease.....	531	233	8	772	..	..	..	..	..

An Analysis of National Statistics 1953-1954

WILLIAM J. MEHOK, S.J.

The trend in secondary and higher institutions of learning is definitely on the ascent both in Jesuit schools and throughout the nation as a whole.

The combined Jesuit enrollment this year is 116,386, an increase of 4.4% over last year. High schools rose to 24,280 or 3.5%; and colleges and universities rose to 92,106 or 4.6% over last year. The rate of freshman increase in enrollment in the schools of arts, business and engineering was 5.6% over last year.

Following the rather stereotyped practice of the last several years, we shall treat the topics under the general headings: I. High Schools, II. Colleges and Universities, III. Interpretive Notes on the Tables, and IV. Comparison with National Statistics.

I. HIGH SCHOOLS

The rate of increase in Jesuit high schools compares favorably with the 3.6% estimated rise over last year in the United States' secondary institutions. This year's Jesuit high school enrollment is 24,280 over last year's 23,470. This is an increase of 810 students or 3.5%. Brophy College Preparatory and Loyola High School, Missoula, have progressed according to expectation and if all goes well, it is hoped that McQuaid High School, Rochester, will open its doors soon.

Basing our comparison of Jesuit and general enrollment on the date 1939-40, we arrive at an index of 100 and deviation up or down from that depending on the rise and fall. It is in place to note that the index for the general United States will vary according to the recency of data available. The enrollment on which the Jesuit index is based was 15,555 in 1939-40. The most accurate figure for general high school enrollment in the country in the same year was 7,123,009. The enrollments in the years indicated with reference to 1939-40 index are as follows:

Fall	U.S.	Jesuit	Fall	U.S.	Jesuit
1939	100	100	1949	90	146
1943	84	128	1952	98 ¹	151
1947	88	152	1953	103 ¹	156

¹Estimated.

It is evident the rapid increase throughout the country is becoming more evident as the U. S. Office of Education compiles more accurate estimates of recent years. The Jesuit increase is steady and also the greatest since the index date surpassing 1947, the previous high point.

The distribution of students among the various grades in Jesuit schools prescinding from the 1.9% Specials, is as follows for the last five years:

Year	Freshmen	Sophomores	Juniors	Seniors
1949-50.....	29.5	26.2	22.4	21.0
1950-51.....	28.6	25.9	24.0	20.8
1951-52.....	29.6	25.1	22.8	21.3
1952-53.....	29.7	26.0	22.2	20.6
1953-54.....	29.4	25.9	22.9	19.9

All classes but Junior show a drop from the previous year although the distribution among grades is normal.

Only 11 schools show a decline in enrollment this year with St. John's High School, Shreveport, having the greatest. Others dropping in size are St. Ignatius, Chicago; Gonzaga High School, D. C.; Bellarmine High School, Tacoma; and Georgetown Prep. There is no geographic pattern such as was operative last year.

The remaining 29 schools show an increase ranging from Brooklyn Prep's 106 to Cranwell's 3. The top expanding schools are Loyola High School, Los Angeles; Jesuit High, Dallas; Xavier, New York. The Missoula school is disregarded since no figures on it were published last year.

The number of schools with over 1000 enrollment remains at 4 with Brooklyn Prep exchanging places with St. Ignatius, Chicago leaving Boston College High School, St. Peter's and University of Detroit High School as partners.

Were we to add 6,762 high school students in the Philippines, and an estimated 2,857 in other mission schools, the total number of students educated in Jesuit high schools would be 33,899.

II. COLLEGES AND UNIVERSITIES

The grand total enrollment in Jesuit colleges and universities this year is 92,106 or 4,056 over 88,050 of last year. This represents an increase of 4.6%. The most recent estimate at time of writing (*New York Times*, Nov. 8, 1953) gives the national increase as based on $\frac{3}{4}$ returns at 3.1%. Quoting Rall I. Grigsby, "Since the rate of increase from 1951 to 1952 was 1.5%, the present estimate would indicate that the rate of increase for total enrollment has been accelerated." The Jesuit picture is not

without reason for concern, however, since there has been a slight falling off in full and part-time enrollment, with the increase showing up in the low revenue extension and cultural courses.

Assigning an index of 100 to the college and university enrollment throughout the country in 1939-40 (1,364,815) and the same measure to the 45,021 students in Jesuit higher institutions we can arrive at a comparable measure of growth indicative of a trend. Table I of the most recent "Fall Enrollment in Higher Education Institutions" supplies the general picture of growth. The JESUIT EDUCATIONAL QUARTERLY for the proper year gives Jesuit figures. The comparison runs as follows:

Fall	U.S.	Jesuit	Fall	U.S.	Jesuit
1939	100	100	1947	171	215
1941	86	114	1949	180	229
1943	54	81	1951	155	195
1945	79	86	1952	157	196
			1953	162 ¹	204

Last year the increase in number of new students throughout the country was 13.7% over the previous year, whereas this year indications point to a smaller rise of 7.2%. Jesuit figures in the three schools of arts, commerce and engineering show a parallel trend but not as great an increase. Last year the increase in these Jesuit departments was 11.1% whereas this year the increase is only 5.6%. The following table shows the trend in freshmen and all years in the three departments:

Percentage of Increase or Decrease
Schools of Arts, Commerce
Engineering

Year	Freshmen	All Years
1949-1950.....	— .9	— 3.1
1950-1951.....	—11.8	— 7.9
1951-1952.....	— 6.5	—14.7
1952-1953.....	11.1	— .7
1953-1954.....	5.6	.03

This year Social Work and Social Service have been assigned a column of their own. This accounts for the drop in the "Miscellaneous" column and the rise in the "Social Work, Service" column. Prescinding from these two areas, the largest drop appeared in the "Commerce-Day" en-

¹Estimated.

rollment with "Nursing" and "Liberal Arts" following some distance behind.

For the first time in some years the "Full-Time" column shows an increase, a fact that is most encouraging. "Commerce-Night," and "Education" showed sizeable increases. A definite trend in the development of adult education is shown by the fact that the "Extension, Low Tuition" enrollment has more than doubled this year.

Veteran enrollment has taken a 14.7% drop. This calls for some consideration. One of the reasons that Grigsby of the U. S. Office of Education assigns for the rise in enrollment this year is the return of Korean Veterans. This factor does not seem to be operative in Jesuit schools, although in the past, the influence of military factors have lagged by a year. Thus, for example, Jesuit schools reached their low point in enrollment during World War II a year later than higher education generally and recovered from the effects of the war a year later. Possibly the same reluctance on the part of veterans to enter Jesuit colleges and universities will show up after the release of armed forces personnel of the Korean conflict.

Since we do not have exact figures of all American Jesuit higher institutions in mission areas, a certain amount of guessing based on Province catalogues must be resorted to. The exact collegiate enrollment in the Philippines is 2,593 as of August 1953. An estimate of other mission colleges comes to 475. This leaves a total of 95,174. Adding this total to the estimated 33,899 secondary enrollment, the grand total of all students educated by American Jesuits here and abroad is 129,073. This is a conservative figure since Ceylon was omitted as were scholastics on the missions. Last year, the first time such a composite estimate was made, the over-all enrollment was 125,915.

III. INTERPRETIVE NOTES ON THE TABLES

In the columns of college and university statistics, the *Nursing* column includes students in both the B.S. and R.N. curricula. The breakdown is as follows: Boston College, 444 R.N., 213 B.S.; Canisius, 27 B.S.; Creighton, 295 R.N., 58 B.S.; Georgetown, 200 B.S.; Gonzaga, 269 R.N., 12 B.S.; Loyola, Chicago, 278 R.N., 98 B.S.; Loyola, New Orleans, 102 B.S.; Marquette, 326 B.S.; St. Louis, 472 B.S.; Seattle, 140 B.S.; San Francisco, 89 B.S.

The *Miscellaneous* column includes: Boston College intown college of arts and sciences and business administration 815; Canisius, pre-clinical nursing 133, evening division 539; Fordham; general studies 449; George-

town, foreign service 957, Inst. Language and linguistics 312; Gonzaga, journalism 15, medical technology 13; Loyola, Chicago, institute of social and industrial relations 137, C.P.A. Review 88; Loyola, New Orleans, journalism 18, medical technology 79, music 61, out-of-course 299; Marquette, dental technology 89, journalism 325, medical technology 125, engineering-night 316, nursing-night 171, speech, 61, physical therapy 37, Teacher's Program 120; Seattle, medical technology 33, music 30, medical record librarian 12; Detroit, dental hygiene 48, dental assisting 12, evening division (arts & sciences & engineering) 1,077; Xavier, liberal arts (Milford) 123.

The explanation of *Low-Tuition* or *Short* courses is: Boston College, cultural 156, labor 50; Canisius, cultural 490; Holy Cross, labor 200; Gonzaga, cultural 150, labor 85; Le Moyne, cultural 344, labor 167; Loyola, Los Angeles, labor 245; Rockhurst, institute of social order 237 (estimated); St. Joseph's, labor 300; St. Louis, adult education 2,027; St. Peter's, cultural courses 308; Seattle, evening division 705; San Francisco, labor 110; Scranton, labor 212.

The *Extension* column includes: Boston College, extension 203; Fairfield, extension 25; Fordham, extension 31; Gonzaga, extension 60; Le Moyne, extension 140; Loyola, Chicago, home study 926, extension 385; Regis, extension 63; St. Louis, extension 271; Seattle, extension 116; Spring Hill, extension 252; San Francisco, extension 55.

Part-time students, as well as they can be separated, total as follows:

Boston College: liberal arts 1; commerce—day 3; graduate 413; law—night 6; nursing—R.N. 325; social work 35; intown college 815. Total 1,598.

Canisius College: liberal arts 1; commerce—night 189; graduate 218; nursing—B.S. 25; pre-clinical nursing 4; evening division 530. Total 967.

Holy Cross: liberal arts 2. Total 2.

Creighton: liberal arts 174; commerce—day 8; commerce—night 67; graduate 64; law—day 4; medicine 2; nursing—B.S. 26; pharmacy 6. Total 351.

Fairfield: liberal arts 4; graduate 249. Total 253.

Fordham: commerce—day 5; commerce—night 34; education 762; graduate 701; law—night 4; social service 133; general studies 449. Total 2,088.

Georgetown: liberal arts 4; graduate 493; law—night 441; nursing—B.S. 12; foreign service 172; institute of language and linguistics 66. Total 1,188.

Gonzaga: liberal arts 18; commerce—day 7; commerce—night 90; education 8; engineering 6; graduate 4; law—night 13; nursing—R.N. 76; nursing—B.S. 1; journalism 3. Total 226.

John Carroll: liberal arts 469; commerce—night 299; graduate 107
Total 875.

Le Moyne: liberal arts. 59. Total 59.

Loyola College: liberal arts 340; commerce—night 231; graduate 82
Total 653.

Loyola, Chicago: liberal arts 28; commerce—day 5; university college 1,685; graduate 515; nursing—R.N. 244; social work 57; institute of social and industrial relations 107; C.P.A. Review 88. Total 2,729.

Loyola, Los Angeles: liberal arts 150; commerce—day 5; commerce—night 146; engineering 17; graduate 53; law—night 193. Total 564.

Loyola, New Orleans: liberal arts 175; commerce—night 208; education 103; graduate 90; law—day 2; law—night 62; nursing—B.S. 11; pharmacy 4; medical technology 7; music 15; out-of-course 299. Total 976.

Marquette: liberal arts 56; commerce—day 28; commerce—night 682; engineering 16; graduate 414; law—day 15; nursing—B.S. 50; journalism 3; engineering—night 316; nursing—night 171; teachers' program 120. Total 1,871.

Regis: liberal arts 170. Total 170.

Rockhurst: liberal arts 13; commerce—day 5; commerce—night 614. Total 632.

St. Joseph's: liberal arts 857; graduate 38. Total 895.

St. Louis: liberal arts 1,096; commerce—day 13; commerce—night 129; engineering 9; graduate 644; law—night 47; nursing—B.S. 101; social service 12. Total 2,058.

St. Peter's: liberal arts 6; commerce—day 18; commerce—night 118; Total 142.

Seattle: liberal arts 44; commerce—day 13; commerce—night 132; education 36; engineering 13; nursing—B.S. 30; medical technology 2; music 6; medical record librarian 1. Total 277.

Spring Hill: liberal arts 46. Total 46.

Detroit: liberal arts 226; commerce—day 35; commerce—night 1,072; engineering 64; graduate 369; law—day 25; law—night 118; dental assisting 12; evening division (arts & sciences & engineering) 1,033. Total 2,954.

San Francisco: liberal arts 570; commerce—night 522; law—night 107; nursing—B.S. 33. Total 1,232.

Santa Clara: liberal arts 2; commerce—night 145. Total 147.

Scranton: liberal arts 284; commerce—day 2; commerce—night 391; graduate 107. Total 784.

Xavier: liberal arts 15; commerce—night 495; liberal arts—night 495; graduate 341; liberal arts, Milford 77. Total 1,423.

IV. COMPARISON WITH NATIONAL STATISTICS

The difficulty encountered in writing this section of the analysis lies in the fact that other current surveys are in the process of being written and hence it is difficult to come to any definite conclusions until they appear. Dr. Raymond Walters' complete report usually appears at the end of December and the U. S. Office of Education survey appears at the end of November, usually too late to include its findings.

Viewed from a more distant point, however, there is general agreement that a rapid trend in the increase of enrollment by 1960 has set in. Fleege,¹ basing his conclusions largely on U. S. Office of Education and available Catholic figures, estimates that in 1960 there will be an 80% increase over the present in Catholic high school enrollment and 22% increase in Catholic higher enrollment. Both are conservative estimates.

We have no other studies to check the future high school enrollment, but the American Association of Collegiate Registrars and Admissions Officers² offers the most recent study on college enrollment in general. After summarizing earlier studies, this report states that the increase in college enrollment throughout the country will be 48% higher in 1965 than in 1952. Other studies cited seem to verify this conclusion.

What is the predicted and, if available, actual enrollments in the Fall of 1953 throughout the country? The U. S. Office of Education in a preliminary report (*The Catholic Educational Review*, October 1953, P. 562) predicted a 3.61% increase in public high school enrollment and a 6.01% increase in private secondary school enrollment (3.89% overall) in 1953-54 over 1952-53. This same study predicts the increase in college and university enrollment for 1954 as 4.17% over 1953.

With but 151 small institutions left to report, the U. S. Office of Education placed this year's increase in total higher education enrollment at 5.85% over last year (*College and University Bulletin*, Nov. 15, 1953).

Briefly, then, the 4.6% increase in Jesuit college and university enrollment, 3.5% in high schools (over-all 4.4%) is quite in keeping with the national trend. Freshman increase of only 5.6% is below the anticipated national increase of new students. Finally, the 14.7% decrease in Veterans enrollment is great but we have no norm to measure its relative significance. In all, Jesuit schools show a slightly more even and possibly lower rate of growth this year over last than is indicated by their counterparts throughout the nation.

¹Urban H. Fleege, *Catholic Education in the United States: Review and Forecast (1920-1960)*, Washington: National Catholic Educational Association, 1952. (Mimeographed report.)

²The American Association of Collegiate Registrars and Admissions Officers, Committee on Special Projects, (Prepared by Ronald B. Thompson), *Estimating College Age Population Trends 1940-1970*, Columbus: Ohio State University, August 1953.

News from the Field

CENTRAL OFFICE

J.E.A. DIRECTORY: This year's Directory came out the first of November, the earliest yet despite the addition of four pages. New features are a separate listing of summer school directors and a complete title and geographic index of all American Jesuit institutions. Over 646 changes appeared this year over last year.

COLLEGES AND UNIVERSITIES

"PIUS XII MEMORIAL LIBRARY": In a joint statement issued by Archbishop Joseph E. Ritter and Father General Janssens, a library bearing the name of his Holiness was announced to be erected at St. Louis University. To cost 4-5 million dollars, it will house the microfilm copies of 600,000 manuscripts which will be made available to scholars throughout the world.

C.C.U.N.: Jesuit schools were well represented in the Collegiate Council for United Nations with John Riordan of the University of San Francisco as National Chairman and Darrell Brittain of Seattle University as Pacific Northwest regional director.

SURVEY: As its first study the Office of Institutional Research at Xavier University completed a study entitled "The Scholarship and Continuation in College of Freshmen Entering Xavier University in September, 1950."

BALANCE OF POWER: Possibly the most politically prominent individual in the country at the time of his appointment was Senator Thomas A. Burke of Ohio, Holy Cross graduate of 1920. Until recently he held the deciding vote in the Senate.

GRANTS: The Physics Department of Boston College Graduate School received an \$18,000 grant from the office of Ordinance Research for studies in absorption of ultrasonic energy in liquids; and an \$18,453 grant from the Carbide and Chemicals Corporation of Oak Ridge, Tenn., was awarded the Chemistry Department to continue research on the experimental study of the flow of gases and vapors through powder packs.

Loyola University, Los Angeles, received a \$2,150 research grant from Research Corporation, New York, for investigation into the field of chemistry.

Damon Runyon Memorial Fund for Cancer Research awarded a \$7,200 grant to Dr. Leopold R. Cerecedo of Fordham University for a project on the role of nucleic acids in growth phenomena.

The Ford Foundation for the Advancement of Education has granted Georgetown University \$21,000 to conduct a business management survey of the University.

REGIONAL MEETING of deans of undergraduate colleges of New England was held in September.

RELIGION CONFERENCE of the Chicago-Missouri Provinces was held at Marquette University this Fall. Detailed minutes were drawn up by the Secretaries, Fathers Vincent J. Decker and Edward M. Loveley.

EXCELSIOR! 78 of St. Peter's College 265 graduates of last year have entered professional or graduate studies in 22 universities.

EDUCATION AND INDUSTRY: An excellent address delivered before the Forty-Second Annual Meeting of Wisconsin's Manufacturers Association by Father Edward J. O'Donnell, President of Marquette University, on the co-operation of industry with education was published in the September, 1953, issue of *Marquette Memo*.

PASTORAL: The University of Detroit conducted for the second time an institute on Psychological Problems in Pastoral Work. The Nation's outstanding authorities were among its contributors.

EXPANSION, IMPROVEMENT, DEVELOPMENT: As the first in 10 projects announced with the establishment of the \$14,000,000 Greater Georgetown Fund, the university has immediate plans for a \$1,500,000 building for its School of Foreign Service.

A four-year-old building containing 30 classrooms will be occupied by the Loyola University Chicago, Law School early this year. Recently purchased for \$585,000, it is being paid for in part by an anonymous \$100,000 donation.

Gonzaga University has received authorization to build a dining lounge addition to its already progressing dormitory and cafeteria.

Cardinal McIntyre dedicated Loyola, Los Angeles, new chapel, a modified Spanish Gothic landmark in southwest Los Angeles.

Fairfield University was presented with a \$10,000 gift for its building fund by Herman W. Steinkraus of the Bridgeport Brass Company.

Loyla College, through the benefaction of P. Flanigan and Sons, Inc., had its roads and parking lots repaved.

University of San Francisco began work on its \$1,500,000 student residence building.

Loyola University, Chicago, announced plans for a \$1,200,000 men's dormitory.

The Holy Cross Alumni Fund as of September, 1953, was \$401,764.09.

The University of Detroit will begin work on a second men's dormitory in February.

Loyola University, New Orleans, expects to complete its field house during January.

The University of Detroit gathered \$900,000 towards its student activities building since April, 1953.

Spring Hill College is working on the plans of a half-million dollar dormitory building.

JUBILEE: Creighton University celebrated its 75th anniversary. In taking stock of her achievements, it was discovered that, although Omaha is only 25% Catholic, Creighton has produced 44% of the physicians and 70% of the dentists in Omaha and Council Bluffs, and 45% of the lawyers and 57% of the pharmacists in Omaha.

HONORS PROGRAMS: Fordham College and Loyola University, Chicago, have established distinctive honors programs.

HUMAN RELATIONS: Workshop in human relations at Loyola University, Los Angeles, was attended by 34 participants.

BOOKS: *The Spanish Jesuit Mission in Virginia, 1570-1572*, by Clifford M. Lewis, S.J., and Albert J. Loomie, S.J., Chapel Hill: The University of North Carolina Press, 1953, \$7.50.

Moral Problems in Social Work, by Charles R. McKenney, S.J., Milwaukee: The Bruce Publishing Company, 1953, pp. 150, \$2.50.

GRADE STUDY: John Carroll University is to be commended on its excellent survey of grades for the first semester 1952-53.

SILVER JUBILEE was celebrated by the St. Louis University School of Nursing.

FACULTY AWARDS, HONORS, SCHOLARSHIPS: Father William P. Hetherington, Xavier University, was elected vice-president of the Ohio Classical Conference.

Father Joseph H. Fichter, Loyola University, New Orleans, received a one year Fulbright award to lecture at the University of Muenster.

Father Patrick Donnelly, President of Loyola University, New Orleans, was one of eight college presidents appointed to the newly created Council for Financial Aid to Education.

Father Gerald Kelly, St. Mary's College, was conferred the Spellman Award for outstanding achievement by the Bishops of the United States at their annual meeting.

Father Roger T. O'Callaghan, Fordham, left the United States for a ten months' Biblical and archaeological study in Europe and the Near East under a Fulbright grant.

JOINT HOSTS of the annual convention of the Association of Urban Universities were St. Louis University and Washington University.

ACCREDITATION: Holy Cross' Department of Chemistry was recently approved by the American Chemical Society's Committee on Professional Training.

HONOR ROLL: The University of Santa Clara published a very attractive "President's Honor Roll."

"FORDHAM DIGEST" is the organ of the Office of University Development. Replacing *Fordorama* last September, it improves on that newsy house organ.

FACULTY COMMITTEE: Xavier University has a seven-member faculty committee to represent the interests of the entire faculty in such areas as scholarship, research, teaching and general liaison.

STUDENT HONORS, AWARDS, SCHOLARSHIPS: Two Fordham University students were awarded \$500 Patterson scholarships in journalism.

Janet Cooper, University of Detroit graduate, was elected Executive Secretary of the Nation Students Association (N.S.A.).

St. Peter's College announces that 13 of its graduates of 1953 won a total of 20 grants, scholarships or assistantships here and abroad.

Mrs. Frank Lewis gave Loyola University, Chicago, School of Social Work 10 two-year scholarships while other benefactors contributed another five.

T.V.: Father James McQuade, John Carroll University, has been awarded class A time on the Cleveland N.B.C. television station to conduct a weekly discussion type program. His present series deals with a guide for everyday living.

LAW: The American Law Student Association awarded the Creighton Student Bar Association a certificate of recognition "as the most outstanding member association in the United States for its diligent efforts and outstanding accomplishments."

ACCREDITATION: The two years after first commencement having elapsed, Fairfield University is applying for membership in the New England Association of Colleges and Secondary Schools.

ALL-AMERICAN rating was awarded *The Griffin*, Canisius College's newspaper. It was among 5 in a group of 46 papers in the enrollment class to receive the distinction.

CLOSED: The Roman Province was forced to give up one of its oldest and most famous boarding schools, Mandragane, known as "The Eton of Italy".

LOYOLA SEMINARY drive reached 98.4% of its 5 million dollar objective as of October, 1953.

HIGH SCHOOLS

READING LIST: The Chicago and Missouri Provinces have issued a useful and attractive high school reading list.

STUDY SURVEY: Basing a survey on Father Paul Reed's "Do It Right", Father Nicholas McNeil of Cheverus High School isolated the strong and weak points of the present senior class. Weak points include deficiencies in religious outlook on studies, consultation, planning homework, review, and outlining.

SODALITY: Father Louis Paulussen, president of the Secretariate of the Central Office of the Sodality in Rome, has toured the country conducting discussion groups with Sodality leaders on provincial and institutional levels.

VOCATIONS: Twenty-two students of Creighton University and High School are known to have entered diocesan seminaries or orders and congregations of men.

AUTHORS: With the publication of Father Francis Appenleiter's *Western Civilization* by Loyola Press, the number of volumes written by 37 Campion teachers was raised to 170.

"YOUR LATIN CLASS" is a series of aids in teaching Latin. The first, published in election year, tells the candidate how to get elected. Information available by writing M. A. Norton, 70 Remsen Street, Brooklyn, N. Y.

SCHOLARSHIPS: Forty-one of Gonzaga's (D.C.) 120 graduates were awarded college scholarships.

Regis (New York) seniors won 20 State scholarships last year, largest total of any private school. They also won 3 State Knights of Columbus scholarships.

CAMP Cranwell completed its most successful season with the largest enrollment to date.

FIRE: Students returned to St. Ignatius High School, Chicago, to find not a trace of last year's fire.

SAILING, SAILING . . . Gene Walet, senior at Jesuit High School, New Orleans, won the North American sailing championship at Larchmont, N. Y., last September.

WRITING, the English series published by Loyola Press has reached a sale of 49,148 books as of September 30, 1953.

EXPANSION: Jesuit High School, New Orleans, dedicated its new wing containing library, cafeteria, 963-seat theatre, and a much lauded chapel.

The University of Detroit High School netted \$131,000 by last June toward a fund for extending the faculty residence building.

Loyola Hall, Cranwell's new classroom building, is gradually going up.

Gonzaga High School, Spokane, has received nearly half of its pledged \$808,455 for a badly needed building.

Campion's faculty building is started and will take about 18 months to complete.

Boston College High School broke ground for its new addition.

VARIA

"AND IN OTHER PLACES. . . ." Father H. O'Neill, prefect of reading at the University of Detroit, had adopted the tape-recording method for all refectory reading. It has proved popular with both listeners and readers.

SACRED HEART: The philosophers at Spring Hill intend to mimeograph the results of their academy on "The Nature of the Sacred Heart Devotion" and mail it to their confreres. The work represents careful objective research.

Books Received

Aspenleiter, F. J., S.J., *Western Civilization*. Chicago: Loyola University Press, 1953. Pp. iii-565.

Augusta, Sister M., *Guardian of Freedom*. New York: Benziger Brothers, Inc., 1953. Pp. 2-383.

Clark, Joseph T., S.J., *Hylemorphism and Contemporary Physics*. Woodstock: Woodstock College Press, 1952. Pp. 1-117. (Proceeding of the 14th Annual Convention of the Jesuit Philosophical Association.)

Cohen, Israel, *Travels in Jewry*, New York: E. P. Dutton & Co., 1953. Pp. 372. \$5.00.

Connolly, Francis, *A Rhetoric Case Book*. New York: Harcourt Brace and Co., 1953. Pp. iii-735. \$4.00.

Dalupan, Francisco, *Wanted: A New Educational Synthesis*. Manila: University of the East Department of Alumni Affairs and University Publications, 1952. Pp. 8.

Demske, James M., S.J., Avery R. Dulles, S.J., John G. Milhaven, S.J. and Robert J. O'Connell, S.J., *Metaphysics Notes*. Pp. 107. (Duplicated, no date or place given).

Doyle, Edward A., S.J., *The Status and Functions of the Departmental Chairman*. Washington, D. C.: Catholic University of America Press, 1953. Pp. v-138.

Duffy, Stephen V., S.J., *The Way to Greek*. New York: The Jesuit Educational Association, 1953.

Duffy, Stephen V., S.J., *Xenophon's Anabasis*. New York: Jesuit Educational Association, 1951. Pp. iii-164.

Fernan, John J., S.J., *Theology A Course for College Students*. Syracuse: Georgian Press, Inc., 1953. Pp. ix-284.

Gardiner, Harold C., S.J., *Norms for the Novel*. New York: The America Press, 1953. Pp. vii-180. \$2.00.

Horkheimer, Mary F. and John W. Diffor, *Educators Guide to Free Slidefilms*. Randolph, Wisconsin: Educators Progress Service, 1953, pp. ii-185.

Horkheimer, Mary F. and John W. Diffor, *Educators Guide to Free Films*. Randolph, Wisconsin: Educators Progress Service, 1953. Pp. iii-516.

Horkheimer, Patricia A., Paul T. Cody and John Guy Fowlkes, *Elementary Teachers Guide to Free Curriculum Materials*. Randolph, Wisconsin: Educators Progress Service, 1953. Pp. iii-334.

Jesuit Philosophical Association, *Philosophy and Unity*, Papers for dis-

cussion at the 15th annual convention of the Jesuit Philosophical Association, Woodstock, Md.: Woodstock College Press, 1953, Pp. 32.

Kammer, Michael P., S.J., Wilburn A. Diebold, S.J., and Charles W. Mulligan, S.J., *Adult Writing*. Chicago: Loyola University Press, 1953. Pp. v-374.

Kammer, Michael P., S.J., and Charles W. Mulligan, S.J., *Writing Handbook*. Chicago, Loyola University Press, 1953. Pp. v-592. \$1.80.

Kuttner, Stephan, Anselm Strittmatter, Edwin A. Quain and Bernard M. Peebles, *Traditio* (Studies in Ancient and Medieval History, Thought and Religion.) New York: Fordham University Press, 1952. Pp. viii-471. \$7.50.

LeBuffe, Francis P., S.J., *The American Philosophy of Law*. New York: Jesuit Educational Association, 1953. Pp. v-495.

Loyola University Press, *Optimus Magister Bonus Liber*. Chicago: Loyola University Press, 1953. Pp. 7-31.

McGuire, Rev. Michael A., *The New Baltimore Catechism and Mass* No. 2. New York: Benziger Brothers, Inc., 1953. Pp. 256.

Newsom, Carroll V., *A Television Policy for Education*. Washington, D. C.: American Council on Education, 1952. Pp. v-266. \$3.50.

Nolan, William A., S.J., Albert S. Foley, S.J. and Philip S. Land, S.J., *Democratic Living*. Chicago: Loyola University Press, 1953. Pp. vi-344.

Pooley, Robert C., Paul Farmer, Helen Thornton, and George K. Anderson, *England in Literature*. New York: Scott Foresman and Co., 1953. Pp. 4-752.

Renard, Henri, S.J., *The Philosophy of Morality*. Milwaukee, Bruce Publishing Co., 1953. Pp. vii-252.

United States Department of Labor, *Federal White-Collar Workers, Their Occupations and Salaries*. Washington, D. C.: U. S. Government Printing Office, 1951. Pp. iii-43. \$.15.

Wolf, Katherine M., *The Controversial Problem of Discipline*. New York: The Child Study Association of America, 1953, Pp. 35.

York, Raymond, S.J., *The Odyssey Handbook*, New York: Jesuit Educational Association, 1953. Pp. iii-E-36.

CLASSICAL EDUCATION

But although there is not the same reason now which existed three or four centuries ago for the study of Greek and Roman literature, yet there is another no less substantial. Expel Greek and Latin from your schools, and you confine the views of the existing generation to themselves and their immediate predecessors. You will cut off so many centuries of the world's experience and place us in the same state as if the human race had first come into existence in the year 1500.

It is nothing to say that a few individuals might still study classical literature. The effect produced on the public mind would be no greater than that which has resulted from the labors of our Oriental scholars; it would not spread beyond themselves, and men in general, after a few generations, would know as little of Greece and Rome as they actually do of China and Hindustan.

But such an ignorance would be incalculably more to be regretted. With the Asiatic mind we have no nearer connection and sympathy than is derived from our common humanity. But the mind of the Greek and of the Roman is in all the essential points of its constitution our own, and not only so but it is our mind developed to an extraordinary degree of perfection.

Wide as is the difference between us with respect to those physical instruments which minister to our uses or our pleasures, although the Greeks and Romans had no steam-engines, no printing-presses, no mariner's compass, no telescopes, no microscopes, no gunpowder, yet in our moral and political views, in those matters which must determine human character, there is a perfect resemblance in these respects. Aristotle and Plato and Thucydides and Cicero and Tacitus are most untruly called ancient writers; they are virtually our own countrymen and contemporaries. They have the advantage, however, which is enjoyed by intelligent travelers, that their observation has been exercised in a field out of the reach of common men. . . .

Now when it is said that men in manhood so often throw their Greek and Latin aside and that this very fact shows the uselessness of their early studies, it is much more true to say that it shows how completely the literature of Greece and Rome would be forgotten if our system of education did not keep up the knowledge of it.

From an Essay by Thomas Arnold.



BOSTON COLLEGE



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